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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Planting neighborhood Churches in Latin American Cities

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by ROGER S. GREENWAY

A number of people have urged me to publish an account of how we have succeeded in planting a dozen congregations in metropolitan Mexico City in the past two years. Up until now I have hesitated in doing so. For one thing, our strategy seemed so simple, so commonplace, that no explanation appeared necessary. Furthermore, I wanted to make sure that what we were doing was not some "flash in the pan" operation, the fruit of which would soon disappear. Enough time has now passed to make us fairly certain that this will not occur. We have every reason to expect that the groups that have been planted will continue to grow into mature and well established churches.

Before entering into detail as to our plan of operation, let me say that it is my conviction that the time is ripe for an abundant harvesting of souls, and the formation of hundreds and even thousands of new churches, in urban Latin America. This is due to several factors, one of them being that under God's blessing, mass evangelism in making a far greater impact than many people realize. Radio, literature, correspondence courses, city-wide campaigns, and many other means, are bringing multitudes into contact with the message of Biblical Christianity.

The second factor is the degree of receptivity on the part of certain segments of the urban population. My work has been mainly among first generation city dwellers. These newcomers to the city are open to receive religious teaching. What is needed is an approach which meets their need and circumstances. What follows in this article will show how we tested the oldest and simplest evangelistic method, and found it to be surprising well suited for planting evangelical churches in urban Latin America today.

Getting in Focus

About three years ago, I discovered a booklet that had been published in Guatemala in 1962. It was entitled, **Church Growth Through Theological Education**, written by A. Clark Scanlon. Since I was teaching Missions at the John Calvin Seminary in Mexico City, the book had special interest for me. The following three quotations summarize the most important emphases which the author makes:

"It is not enough to teach evangelism, the lateness of the hour demands that theological institutions evangelize. Institutes and seminaries cannot and must not usurp the place of the local church in evangelism, but there are many types of aggressive evangelism that students can spearhead to the benefit of all the churches. (p. 35)

"Evangelistic campaigns are not the only way in which an institute or seminary can encourage church growth. A second important way is personal evangelism by both faculty and student body. There is no substitute for a teacher whose life is dedicated to personal soul winning. No amount of instruction in evangelism equals it." (p. 38)

"To grow to their full stature as soul-winners, students must be taking courses and reading books and at the same time be at work in search for the lost. During vacation months students can help in or even lead evangelistic campaigns. They can work in rural churches, or in city campaigns.

"Then too, throughout the year, students should be kept in an atmosphere of a perennial evangelism. Winning the lost and seeking widespread church establishment must be a constant experience. The seminary should teach students harvest methods and people movements in local situations. The seminary or institute itself can become a useful instrument of evangelism." (p. 60)

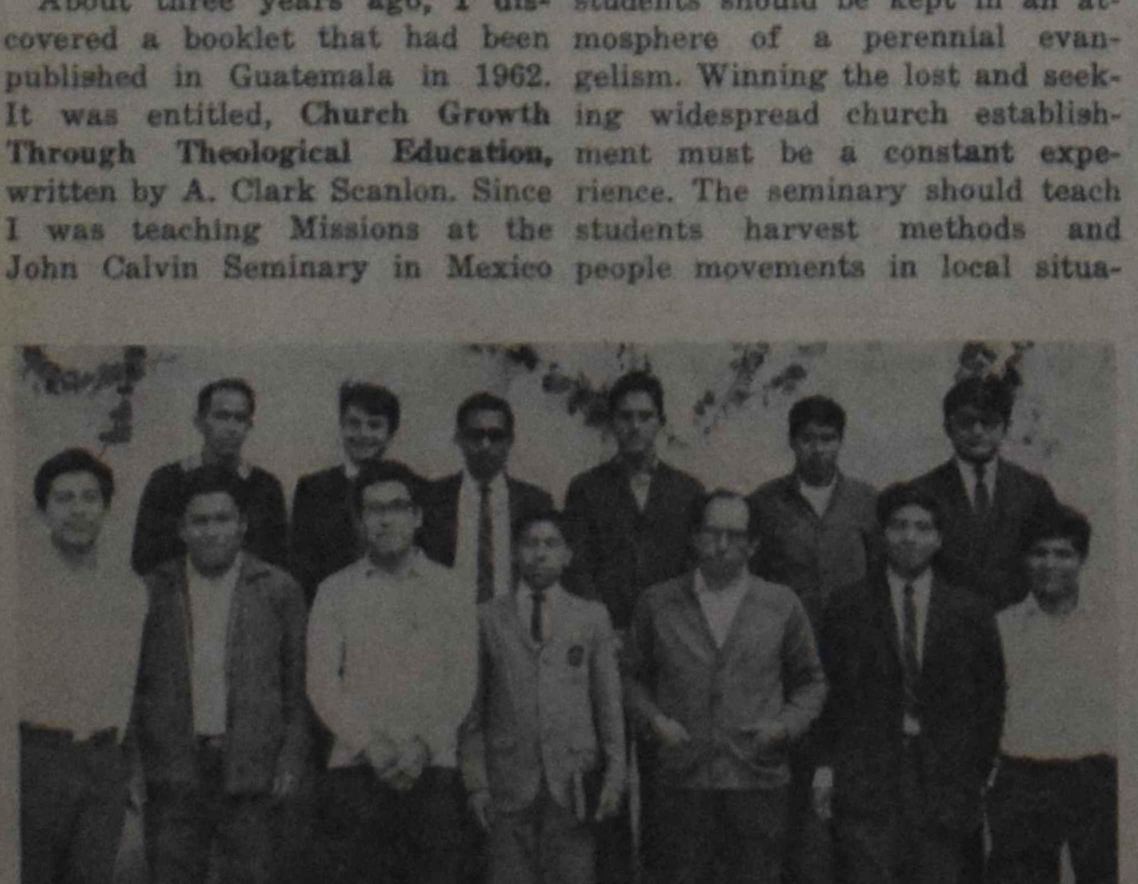
Scanlon's arguments looked good to me. After all, most of our students would not be called to serve well established churches, but rather would be expected to carve out their own congregations through evangelism. And yet, although our students all had their field assignments on weekends as well as during vacation periods, I questioned whether our training program really was geared to showing the students how to start from scratch and build a church. I myself was as much to blame for this as anyone else. Our record was fairly good so far as the development and growth of already established congregations was concerned, but given the Latin American situation where Protestants are only a small percentage of the population, this was not good enough. If there was anything that our students needed to learn it was how to plant new churches, particularly in the big cities.

The nucleus of a new congregation in Mexico City. The group began through door-to-door visitation and Bible classes in the home. They now have their own small chapel which they built themselves.

Breaking New Ground in the City

In December, 1967, the Mission gave me the mandate to open up new work in Mexico City, an area that we had largely by-passed in previous years. This was the opportunity I had been looking for, because I was convinced that the real test of Protestant missions in our day lay in the cities. Our efforts to evangelize the nation as a whole depended on whether we would be able to win the urban centers, particularly the capital. Having been given the new mandate, I decided to wade into this megapolis of over seven million right along with my students. Together we would try to discover what it takes to plant churches in the urban situation.

During the five months which followed, I made use of every available moment to study Mexico City from every angle and lead student visitation teams into more than a dozen different parts of the city. We climbed the towering apartment house stairways and walked the streets of both rich and the poor. By the middle of May, 1968, I could make the following report to my mission:



Student-evangelists of the Mexican Christian Institute. These students have planted 12 new congregations in Mexico City in the past 2 years.

For lack of organs and pianos, musical accompaniment is generally with the guitar in the Mexico City missions.

"We are presently holding weekly meetings in the following areas of Mexico City:

1) Colonia General Anaya
2) Colonia Xoco
3) Colonia Santa Cruz Meyahuelco
4) Colonia Valle de los Olivos
5) Colonia El Rodeo-Ramos Milan
6) Colonia L,pez Mateos
7) Colonia Rivera del Basque
8) Colonia San Francisco
9) Colonia Transito
10) Colonia Cuchilla del Tesoro.

Our plan of operation is as follows:

"1) **House to House Visitation.** With a group of students, we cover an entire area of the city, distributing literature, selling Bibles and New Testaments, and talking to people. I consider this face-to-face contact to be all-important both for sizing up an area's potential for evangelism and for the mission work itself. We have not found it overly difficult to locate interested persons who will either invite us to hold meetings in their home or will promise to attend services in some other home that has already opened the door.

"2) **Weekly Services in Homes.** When someone has invited us to hold meetings in his home, we set a definite time for the meetings, and ask his help in inviting the people of the neighborhood. If only we had weeks of 15 days instead of seven! Right now I have a service to attend every evening of the week except Saturday. At these services, there is preaching, sometimes film strips depicting Bible stories, and usually a separate class for children. Plans to gradually shift the time of meeting to Sunday, leaving weekday nights free to begin new missions. Unconverted people who are accustomed to making Sunday a day for outings and fun, are more likely to attend a religious service during the week.

"3) **Continual, Intensive Visiting in each Area.** We have found this to be the clue to both the successful establishment of new missions and their continued growth. Students have proven to be excellent door-to-door evangelists, and we consider our girl students to be just as effective as the men.

"4) **Offerings from the Beginning.** Offerings are taken in all the missions almost from the very beginning. This has a threefold effect: a) It serves as an act of worship for believers and teaches them responsibility, b) It gives the new group a vision of what they are working towards, since it is announced each week that the offering money is kept in the bank until such time as a chapel can be erected in the area, c) Participation in the offering unites the people in a common "investment" which holds them together.

"5) **Receptive Areas of the City.** We have experimented in various parts of the city. In general, the new areas are the most responsive to the Gospel. Certain housing developments present particular difficulties. For example, we have found that the middle class apartment dwellers are the hardest to reach due to their suspicion of people coming to the door. They hesitate opening their doors to strangers. When you do get to talk to them, their middle class interest seem to be entirely materialistic.

"**Ground level, upper-lower and lower-middle class homes open up the most readily to the door-to-door evangelist.** The KEY FACTOR to be considered before going into an area, as we have found, is this: **Who comes to the door?** In wealthier neighborhoods, the maid answers the door and tells you that the man or lady of the house is not at home or is too busy to talk to you. In the better apartment buildings and **condomios**, they talk to you through the door speaker and you do not get to even see them personally. If you do manage to get up the stairs, the occupants check you over through the "peek hole" in the door, and that is usually as close as you get. But in the sprawling new colonias of one-story, three room houses, you can get through to the people, and that is **indispensable.**

"6) **Foreign Missionary Participation.** I have personally engaged in all levels of this program, and on the basis of this experience I would say that as foreign missionaries we need not hesitate for a moment to engage in door-to-door work. Granted, there is always the possibility of certain unfavorable reactions because we are foreigners, but the benefits to the work and the effect that it has on the students far outweigh the possible risks involved. I have seen the students' enthusiasm for visiting increase immediately when their "maestro" is doing it too. On two occasions, policemen have eyed me with suspicion, but in both instances I was able to dispel their hostile feelings and even sell them New Testaments by going straight up to them and telling them why I was there and what I was doing."

All but two of the groups listed in my report of May, 1968, continue to this day. Charts showing the weekly attendance and offerings have been kept up-to-date. All but the mission in the El Rodeo-Ramos Milan area show steady growth and development. The very promising group in the Colonia Santa Cruz Meyahuelco folded up when the family in whose home the services were being held unexpectedly moved away, and none of the other persons who were attending were in a position to invite us to their homes. A similar situation forced the closure of the mission in the one apartment building where we were able to establish weekly services. There in the Colonia Transito, three hundred families live in an ancient building designed for only one hundred. The conditions are terrible, and the stench in the corridors almost unbearable, but the initial reception so exceeded all our expectations that we thought we had discovered the best location so far. An empty apartment on the top floor was loaned to us for meetings, and the place was packed every Sunday night. But suddenly the apartment became occupied, the door was closed to our services, and no other apartment could be found in the building that would serve as a place of meeting. These two missions that failed have since been replaced by four others which continue, so that altogether we now have a dozen young, growing congregations in Mexico City. All of them were planted in the last two years.

(To be continued.)

"The Citizens' Voice in Education"

by HARRY ANTONIDES

Presented at panel discussion of B.C. School Trustees Association, 1969 Annual Convention, October 6, 1969.

It would be easy for me to skirt the fundamental problems inherent in the subject of this clinic and simply to extol the virtues of the **citizens' involvement** in schools and education. After all, in our democratic system **involvement** is thought to be the panacea for all the ills of a bewildered society. But I prefer to tackle my assignment somewhat differently.

Don't get me wrong. I don't knock involvement — we should have much more of it. But involvement by itself and for its own sake won't cure a thing.

Never before have men had so much mobility and easy access to organizations and their ruling bodies. We are an "emancipated" generation, no longer weighted down by tradition and rigid social structures — at least, so we like to think. "Participatory democracy" is the magic formula for today.

Ironically, when we thought we had arrived and promoted every butcher, baker and candlestick maker to the equal of his former lords, we hear a great deal of talk about inequality, alienation and frustration. The hippies, the drop-outs, as well as the radical students who want to overthrow the system are voicing themselves, and they are saying that the system is sick and can't be cured with aspirins or penicilin shots.

The drop-outs and the revolutionaries are using a form of protest which many of us abhor, but we better realize that they are trying to tell us something. They are the citizens who are raising their voices about education. When even teachers themselves complain bitterly that they are not given the opportunity to teach children, that they can't do their job properly, we can't dismiss these complaints as the protests of the revolutionary fringes. The complaints and the protests are just too persistent and come from too many quarters to be lightly brushed off. (In this connection, I am thinking of John Holt's **How Children Fail.**)

The culprit is the "system" which can't be beaten, which tries to fit people (teachers and students) into organizations in which they don't feel at home and can't work creatively and responsibly. Everywhere people are turning off

(Continued on page 8)

Church Announcements

CHR. REF. CHURCH

Called

to Dutton, Mich., Rev. Peter De Jong of Sarnia I, Ont.

to Pella I, Iowa, as home missionary at Cedar Rapids, Iowa, Rev. Kenneth Verhulst of Nobleford, Alta.

to First Edmonton, Alta., Rev. P. Sluys of Rocky Mountain House, Alta.

Declined

for Alto, Wis., Rev. Peter De Jong of Sarnia I, Ont.

for Harrison, S. Dakota, Rev. Kenneth Verhulst of Nobleford, Alta.

for Ladner, B.C., Rev. J. B. Vos of Chatham, Ont.

for Hancock, Minn., Rev. J. E. F. Dresselhuis of Brandon, Man.

★

REV. F. GUILLAUME

Classis Alberta North granted the request of Edmonton III for the honourable emeritation of its pastor, the Rev. F. Guillaume, to be effective as of Nov. 1, 1969.

Rev. Guillaume was born July 26, 1905. He served the churches of Oosterend, Fr., 1928-1932, Klundert, 1932-1939, Sneek, 1939-1947, Amsterdam W., 1947-1953. He emigrated to Canada in 1953 and served Toronto Rehoboth 1953-1965 and Edmonton III 1965-1969.

More than 40 years he preached the Gospel and now following medical advise, he had to retire.

★

REV. G. RIENKS

The Rev. G. Rienks, minister of the Chr. Ref. Church of Simcoe, Ont., has withdrawn from the fellowship of the Christian Reformed Church, with the intention to join the Presbyterian Church.

The church needs more tithes and fewer drives, more action and less faction, more workers and fewer shirkers, more backers and fewer slackers, more praying and less straying.

— Selected.

The Second Sunday Service

Many responses to my first and second article about this service have been sent to the office of our paper and the Editor agreed, that there are too many to print them all; and since we can not make a selection either, I will try in a last article to answer the responses.

There are agreements and disagreements, as always. I bypass the words of praise and disgrace; some would crown me, others would throw me out.

The main point is this, have we to leave the second service as it is, or have some good changes to be made? Not to attract more people, but to give the believers the right to confess the Word of God that has been preached and to speak together with the Holy Spirit and with the church of Christ.

Our purpose was to bring this to the attention of the churches and as far as we can see, this purpose has been reached: from East to West in Canada almost all consistories and church members have discussed the subject and we may expect some good results of it.

We should not go into side-roads as some writers did and speak about the differences between oncers and twicers. Some accused that I have praised the oncers to confirm them in their conviction of attending church only once. I did not praise them, also I did not condemn them in general and praise the twicers in general either. I want to help them both, and want to keep two services a Sunday for all the members. And I really speak for them, who attend both services and to give them the opportunity to partake in the service.

It is my strong opinion that Catechism preaching points in this direction. When we were young, there was hardly a church in the Netherlands, which had catechism preaching in the morning service, as older people will confirm. There was even one Ger. Kerk that I know of, which had a catechism class in the afternoon service and some of the young people had to answer the questions of the former Lord's Day. Later on many churches have changed the pattern and now many alternate free preaching and catechism preaching in the services. You see, changes have been made, but they are not always correct and we may change again to get better effect.

I would call the second service a confessing service. Rev. J. Mantel would call it a teaching service, as it was in the past. But this was not a temporary situation in the 16th century because of the lack of knowledge in the Reformation churches, as he writes. It was kept up till the 19th and even the beginning of the 20th century, and I think it was right.

The preaching and teaching of God's Word has never to stay unilateral, undertaken by one, but it has to develop into reciprocal, that questions and answers come and go between the teacher and the audience. We may speak together with the Spirit of God in the services, that is what confession means. God speaks and proclaims His Word and if we believe, then the Spirit of God bears witness with our spirit, that we are the children of God and then we cry: Abba, Father; and I think the Father wants to hear this, as every parent is pleased to hear their children call them father and mother for the first time and always.

It is this element of response, this speaking together with the Holy Spirit in reading, singing, speaking, questioning, which is neglected in our second service, and which has to be introduced in this service, after the Holy Spirit has spoken to the people, according to my humble opinion.

One elder reminds us in a lengthy letter, that we still have the opportunity to go to church twice: "Het kan nu nog." There may be times coming in which this is impossible. And I tell you this: then in those times of persecution we totally rely on the faith and the potential of the individual believers where no minister or official church service is available and if this potential can be used then, it can be used now. And I have sometimes an inkling of an idea, that God is preparing us for these hard times to come in awakening the churches, leaders and members, to more personal commitment and participation. A minister of our church writes: "there is a definite need for more use of the talents and forces and resources the Lord has laid in the congregation." I wholeheartedly agree and would urge the churches to start using them.

Thank you.

Rev. H. Numan Sr.

And herewith we close the discussion for the time being.

Editor.

A DUCK THAT COULDN'T SWIM in polluted waters of Lake Ontario is held by its benefactor, Robert Todd of Scarborough. He pulled the mallard from lake when he saw it was sinking and found its feathers saturated with oil and dirt.

FROM THE MAILBAG

9 R.I. - BATALLION "FRIESLAND"

Dear Sir:

Our attention is drawn sometimes for work of Dutch-Canadian Committee 1945-70, in order to show our thanks to our fellow Canadian as part of liberation of Holland.

This time, I like your readers' attention to the following:

In 1970, there will be a reunion of members, once working in any of the following groups, and at that time working in or from Friesland, K.P. — B.S. — and at that time the well-known 9 R.I. or Batallion "Friesland".

Plans are to raise a monument in Leeuwarden, for those who gave their lives, for causes of were these groups worked for.

Many former members are living here or in the U.S.A., and a committee is formed to compile a list of these men, once belonging to those groups.

I like to ask your readers, if they know any of these men. If yes, kindly send their name(s) and address, and if possible also to what group they belonged to the undersigned.

Of course, any contribution towards this fund is welcome and may be sent to

Mr. D. Beintema,
131 - 17 Street N.,
Lethbridge, Alberta,
Canada.

MISSIONARY ORIENTATION IN MEXICO OPEN TO STUDENTS NEXT SUMMER

For the third summer, the Reformed Bible Institute will sponsor its Summer Training Session in Mexico next year to provide missionary orientation to interested college students, seminarians, teachers, nurses, pastors, and everyone who may be interested in learning about missionary service. The month of June will be devoted to intensive Spanish study at Centro Chula Vista in Cuernavaca. Field assignments in July will place STS participants in a number of locations, where they will learn from and assist missionaries and Mexican pastors in evangelistic work, literature distribution, literacy training, construction, secretarial tasks, and public health programs.

From 22 participants in 1968, the program grew to 54 in 1969. Participants must have a keen sense of Christian commitment and of interest in missionary service as a possible vocation, either on a short-term basis or as a lifetime calling.

Information now is available about plans for 1970. Interested persons should write immediately to RBI—STS 1970, 1869 Robinson Road, S.E., Grand Rapids, Michigan 49506. Participants will be selected from the total number of applicants to fill the specific number of field assignments that will be available.

STAMPS FOR LITERATURE A REMINDER!

Don't throw your stamps away! Send them to Mr. Vila:

Stamps for literature,
Box 6094,
Grand Rapids, Mich., 49506,
U.S.A.

Christian Reformed HOCKEY TOURNAMENT

Saturday, December 27, 1969

University of Guelph.

Any team interested in participating, please write or phone the following address before December 5th, 1969:

Hockey Tournament,
c/o Mr. Ronald Homan,
Limehouse, Ont.
Phone 416-877-4149.

Only 12 teams can be accepted.

ORGAN RECITAL

First Christian Reformed Church, SARNIA

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performing.

SATURDAY, DECEMBER 13, 1969 at 8 P.M.

PROFITEER van de nieuwe tarieven voor Uw REIS NAAR HOLLAND:

voor een verblijf van 23 dagen of langer, terugreis niet later dan 15 Mei 1970:

RETOUR MONTREAL—AMSTERDAM Can. $278.00
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Voor affinity-groepen:
RETOUR MONTREAL—AMSTERDAM,
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50 of meer deelnemers Can. $190.00
150 of meer deelnemers „ $169.00
250 of meer deelnemers „ $147.00

Kinderen tussen 2 en 12 jaar betalen de halve prijs en onder 2 jaar 10%.

De groepstarieven zijn geldig vanaf 1 December, behoudens goedkeuring door de regering.

Vraag volledige inlichtingen zonder enige verplichting.

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Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Filmavonden
"De stem van het water"

27 November — ST. THOMAS, ONT. in the Elgin Memorial Centre.

5 December — BOWMANVILLE, ONT. Christian School Auditorium.

Alle verenigingen worden in de gelegenheid gesteld om de ontroerende film "De Canadezen Komen" als na-programma op te nemen. Deze film is gratis, doch een collecte voor het Comité 1940/1945 of een vrije gift zal zeer op prijs worden gesteld.

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Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

Calvin College and Seminary

②

In my first article about Calvin College and Seminary I have tried to give some information about the present situation of these institutions. Because it is difficult for those not immediately involved to gain an idea of the scope of work involved and the problems that exist, I will emphasize that we must not forget, and now I quote (News from Calvin) that: "the faculty of the college is as large as a small congregation, and consists not of people of all ages and walks of life, but consists of specialists in various fields of learning. The students body is as large as ten fair-sized congregations, and none of them are seasoned and mature, nor are any of them little children, but all of them are in their twenties, infected by all influences of life in the sixties and thinking in terms of the unbelievable seventies and eighties. The Board of Trustees, representing all areas of the Christian Reformed community is a body of the size of an average classis. The Executive Committee, which meets one day a month, is the size of most of our consistories.

These comparable statements regarding physical size are as nothing compared with the peculiarity and intensity of the problems and difficulties that are involved in managing what is not a narrowly religious program, like a church, or a missionary or charitable organization, but is an educational institution.

The amount of committee and advisory work that Seminary professors are requested to do which detracts from the time they can spend in research, improving their teaching, and in gaining scholastic stature where still needed, is the object of study by a special joint committee of professors and Board members.

President Spoelhof has taken time from his already hectic schedule to talk frankly about problems of administering a Christian College in these days. These talks have been heard at one or more consistorial conferences and have done much to gain a sympathetic understanding of the church constituency.

There is a special problem of our time. Calvin recognizes that dissent and protest from students is to be expected. It has set up a policy allowing for it, but specifying that the occasion and time for the demonstration shall be responsibly announced to the administration. As is true of almost every campus demonstration, if it were not blown up out of all proportions by irresponsible news media, they would scarcely be noticed by the rank and file of the students and certainly would never be known to the public. We do well, these days, to take whatever is said or written about campus or social unrest with a healthy dash of salt.

It has been suggested, over and over, that all dissidents should be expelled from the campus. This would be an easy "solution" that would solve as much as if we would summarily excommunicate all difficult church members. Although there is ordinarily a vast difference between a college and a church, yet Calvin does maintain a certain pastoral concern for its students and endeavours, as any good consistory would, to keep them and lead them and help them and Calvin quite frequently succeeds."

Sometimes problems are created through rumors. Stories about the weaknesses and shortcomings at Calvin, as they are in all our human work, are spread, instead of going the only right way to make objections known at the only right place, thankful to the Lord that He has entrusted these institutions to us and helping to build them with all the love of our heart.

For that are Calvin's plans for the future. To expand Calvin beyond its present boundaries. And I believe it is important to inform our Reformed people about these plans.

Already some years ago the Board of Trustees saw it as a necessity to go ahead with a Graduate Study program and to work for the establishing of a Christian University. In a report accepted by the Board, we read: "What is therefore a desideratum among us is a Christian University. We need as the capstone of our system of Christian schools a place in which Christian scholars can be nurtured, a place in which both teachers and students will have the leisure and the technical resources to do basic research in the light of the Christian faith. What is needed is a company of scholars, joined in common faith, pursuing their inquiries in the name of the Lord and upon the basis of His Word, and making available, not only to the Christian community but also to the world, that insight into the nature and meaning of man and the cosmos, that only he is able to attain, who puts himself under the superintendency of God. We are under divine obligations to subject the earth, by thought and action, to the Lord of all, and we are in gratitude bound to bring every thought into subjection unto Christ. This obligation rests, to be sure, not only upon those who by training and endowment are called to be the intellectual and spiritual leaders in the world that Christ has redeemed, but also upon those who in other callings and positions are seeking to praise their God and serve their fellowmen. But it is only by means of a Christian University that we shall be able, under God, to infuse the larger Christian Community with that deeper understanding of the nature and meaning of reality and of the transcendent purposes of life which shall constitute it a formidable force in the world and render it fully equipped to be Christ's witness in every area of existence.

It is therefore to the establishment of a Christian University that we must address ourselves with all deliberate speed."

Because it is not an easy task to realize these plans, and the change from Franklin campus to the present Knollcrest campus asked all the attention, those plans have as yet not materialized. But in its last meeting the Board has started this work again.

In its meeting of May 1969 the Board has accepted a report of the Graduate Studies committee which contains: "Objectives of a Calvin Graduate Studies Program and guidelines to establish such a program."

The immediate aim is to offer academically respectable degree programs, especially on the Master's level. A longer-range goal is to extend graduate studies into doctoral degree and so to attempt to achieve programs worthy of the name University in various disciplines.

The intention is to invite the aid and support of the whole Reformed Community in the United States and in Canada to develop this program.

The report proposes also to form a Calvin Graduates Studies Foundation which Foundation with the Board of Trustees has to work out an initial structure. The membership of this Foundation shall vote for the Boardmembers of this Foundation.

These are very important plans. A committee of five men, along with the presidents of the College and Seminary, has been appointed to formulate and present to the Board specific proposals for implementing the recommended organizational structure. May the entire Reformed Community in Canada and in the United States unite in trying to realize them, so that the time will come that we have our Christian University, gradually evolved out and built upon strong undergraduate colleges and Seminary. May the Lord bless this work when we His servants will arise and build.

(Rev.) G. J. Hoytema.

ODE TO A LABOUR UNION (I)

Your strike has lasted forty weeks
And shows no sign of ending.
Your Union Boss is tough and firm
And shows no sign of bending.
You've made your point! — We see no need
For further arbitration.
Surprise! — We've used these forty weeks
To put up automation!

ODE TO A LABOUR UNION (II)

You've won your 20 odd-hours week
And that is not to mention
Your triple pay for overtime
Your wage hike and your pension!
The contract we were forced to sign
No other firm can top.
Too bad you won't enjoy it, 'cause
We've had to close up shop . . . .

Bruce Bokhout

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Calgary—CHQR	8:00 p.m.	810
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Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8.30 a.m.	1090
Med. Hat—CHAT	8:30 p.m.	1270
Peace River—CKYL	7:00 p.m.	610

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Burns Lake—CFLD	1:00 p.m.	1400
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Altona—CFAM	9:30 a.m.	950
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Halifax—CJCH	9:00 a.m.	920
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Brantford—CKPC	10:15 p.m.	1380
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Hamilton—CHAM	9:30 p.m.	1280
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Ottawa—CFRA	8:00 a.m.	560
Owen Snd.—CFOS	6:00 p.m.	560
Peterbor.—CHEX	7:00 a.m.	980
Stratford—CJCS	2:00 p.m.	1240
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
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②

In mijn vorig artikel wees ik op de door Eibert Pruim voorgestane mening, dat de Zondagse kerkdiensten vormen van godsdienstoefening onder vele andere zijn; dat men daarom zonder schuldgevoelens op Zondagmorgen thuis kan blijven; omdat men ook kan samenkomen in huisgemeenten, in actiegroepen, in bijbelkringen, door middel van lectuur, in (politieke) werkgroepen, op beraadsweekends, in besturen, in het gezin.

Op één punt in dat artikel aangestipt wil ik nog even de nadruk leggen. Dat is het fiet, dat het standpunt van de heer Pruim niet zo nieuw is als het lijkt; nieuwe theologie is niet altijd nieuw; Kuyper wees in dit verband op de Quakers; en in de tijd van de Reformatie treffen we die merkwaardige groep van spiritualisten aan, ook wel 'de radicale reformatie' genoemd, die tot deze familie behoren.

Zwingli en Luther zijn beide met deze spiritualisten in aanraking gekomen. Prof. H. Bouwman schreef het volgende over het standpunt van Zwingli: "Niet elke vergadering van gelovigen, maar alleen de georganiseerde gemeentevergadering is de vergadering van de kerk van Christus. De Wederdopers beriepen zich op Matth. 18:20: "Waar twee of drie in mijn naam vergaderd zijn, daar ben Ik in het midden van hen.", maar, zegt Zwingli: "Christus spreekt hier niet over de kerk, maar over de enkele leden." Een vergadering van afzonderlijke kerkleden is volgens Zwingli een bijzondere vergadering, die nooit kerkmacht bezitten kan, maar alleen de openbaar geordende gemeentevergadering kan een met gezag beklede kerkvergadering zijn." (Bouwman, Gereformeerd Kerkrecht, I, blz. 227, 228) We zullen aanstonds zien, dat Calvijn de genoemde tekst grondiger uitlegt.

Luther kwam met de spiritualisten in aanraking, toen hij op de Wartburg zat. Hij zat daar op zijn Patmos, en werkte aan zijn Lutherbijbel, een machtig en zeer gezegend werk, maar in diezelfde tijd was de leiding in Wittenberg zoek: Luther had het startsein gegeven voor de Reformatie, maar er stonden mensen op, die van die Reformatie een revolutie dreigden te maken, en met Lutherse leuzen de glazen ingooiden van het huis, datLuther bezig was te herstellen.

De leider van deze mensen werd prof. Karlstadt, een geleerde die al eerder van zijn onbekwaamheid blijk had gegeven, en die door de grote Duitse historicus Ranke aldus wordt gekarakteriseerd: "Karlstadt behoorde tot de meer voorkomende Duitse naturen, die aan aangeboren neiging tot diepzinnigheid de moed paren om alles te verwerpen wat is vastgesteld, of alles te beweren wat anderen ontkennen, zonder de behoefte te kennen hun eigen denkbeelden helder te formuleren en de algemene geldigheid ervan aan te tonen." (Ranke, Gesch. der Reformation, S. 248)

Maar deze man kreeg veel mensen achter zich; hij organiseerde een beeldenstorm; hij bestreed de ongehuwde staat van de geestelijken op zodanig onbekookte wijze, dat hij de stelling verdedigde, dat geen geestelijken mochten worden aangesteld die niet gehuwd waren en vrouw en kinderen hadden; en, met de grote leus van Luther van het priesterschap van alle gelovigen viel hij scherp het bizondere ambt in de kerk aan. Hij bracht die laatste gedachte persoonlijk in de practijk door zijn priesterlijk gewaad en ook zijn professorstoga uit te trekken; hij kleedde zich eerst 'in burger' en daarna in een boerenpakje, en liet zich "broeder Andreas" noemen. Wanneer hij in zijn Schriftstudie op een duistere tekst stuitte, ging hij naar de eenvoudigste mensen, die hij in Wittenberg kon vinden en vroeg hun, wat zij ervan dachten. Wanneer ze hem op hun beurt verwonderd vroegen waarom zij aan een professor raad moesten geven, wees hij hen op Matth. 11:28: "Ik dank U, Vader, dat Gij deze dingen voor de wijzen en verstandigen verborgen hebt, doch aan kinderkens geopenbaard." Met dit theologisch simplisme van Karlstadt verbond zich spoedig een revolutionair radicalisme, dat in de Boerenopstand tot uitdrukking kwam; en Luther voelde zich gedrongen, ondanks de tegen hem uitgesproken ban de Wartburg te verlaten, en tegen Karlstadt en de zijnen stelling te nemen.

In Wittenberg teruggekeerd preekte hij 8 dagen achtereen tegen het ongebreideld radicalisme, en de dwaalgeesten verlieten de stad. In zijn daarna verschenen geschrift "Tegen de hemelse profeten" verdedigde hij vervolgens "recht en noodzakelijkheid van Woord en Sacrament tegen het gefladder van 'geesten', wier 'geest' niet van de Heilige Geest komt, maar slechts der heren eigen geest is. En wat de liefde van Karlstadt tot de boerenarbeid betrof, daarmee maakte Luther een grapje: 'Beste Andries, zet je bril eens op en snuit je neus eens, opdat je hoofd wat lichter en je hersens wat helderder worden!" (prof. W. J. Kooiman, Maarten Luther, blz. 101)

Ook Calvijn kwam met de spiritualisten, die ambt en kerk vernevelden, in aanraking, en — hoewel een gezworen vijand van alle hiërarchisch ambtsmisbruik — hij hield het ambt zeer hoog. In zijn Institutie schrijft hij over "de dienst der mensen, die God gebruikt in het regeren van Zijn kerk, welke de voornaamste pees is, waardoor de gelovigen met elkaar in één lichaam verbonden zijn. Christus vervult alle dingen (Eph. 4:10) en de wijze van dit vervullen is hierin gelegen, dat Hij door de ambtsdragers aan wie Hij genade tot bediening van hun ambt verleent, zijn gaven aan de kerk uitreikt en uitdeelt. Wie derhalve arbeidt om deze orde, deze vorm en gestalte van regering, weg te nemen, of wie deze, alsof ze niet zeer nodig was, verkleint en misprijst, zoekt niet anders dan de verstrooiing of veeleer de val en het verderf van de kerk." (Inst. IV, III, 2)

In zijn commentaar op Matth. 18:20 getuigt Calvijn zowel tegen de Roomse ambtsoverschatting als tegen de spiritualistische ambtsonderschatting.

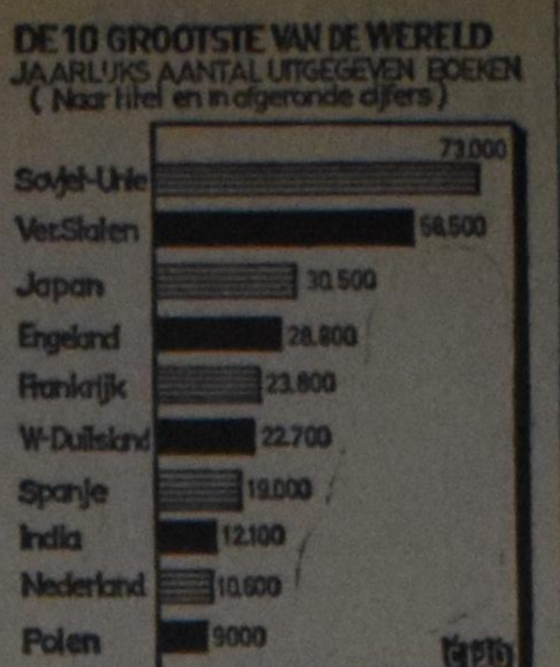
De Rooms-Katholieken beweerden op grond van deze tekst, dat Christus in al hun concilies en ambtelijke vergaderingen aanwezig was; Calvijn schrijft: "Hier toont zich de grote onwetendheid van de papisten, die uitroepen, dat concilies niet kunnen dwalen en dat ieder bij hun beslissingen heeft te blijven, omdat, zo vaak er twee of drie in de Naam van Christus vergaderd zijn, Hij in het midden van hen is. Maar we behoren allereerst te onderzoeken, of die personen, aangaande wier geloof en leer en regelingen wij in twijfel zijn, vergaderd waren in de Naam van Christus." Het is duidelijk, dat Calvijn hier doelt op datgene, wat hij in de Geloofsbelijdenis van Genève van 1536 aldus omschreef (in art. 18 over de Kerk): "In zoverre als alle kerkelijke vergaderingen niet samenkomen in de naam van onze Here, maar veeleer om Hem te schenden en ontluisteren door hun heiligschennende daden, geloven wij dat het rechte kenmerk om de Kerk van Jezus Christus te onderscheiden is dat Zijn heilig Evangelie zuiver en getrouw wordt gepredikt, verkondigd, gehoord en bewaard, dat Zijn sacramenten naar behoren worden bediend, zelfs als sommige onvolmaaktheden en gebreken overblijven, zoals het altijd onder mensen het geval zal zijn."

Aan de andere kant getuigt Calvijn's exegese tegen alle spiritualistische ambtsonderschatting. Hij schrijft: "Deze belofte behoort ons sterk aan te sporen om ons met elkaar te verenigen in godsvrucht en heiligheid. Want wie ook maar òf de heilige vergaderingen minacht, òf zich van de broeders afscheidt en eigenlijk geen belang heeft in de bewaring en verzorging der eenheid, maakt daardoor alleen al duidelijk, dat hij geen waarde hecht aan de tegenwoordigheid van Christus."

Ook deze woorden vinden hun weerklank in Calvijn's oudste Confessie, die van 1536, wanneer hij verklaart (in art. 20, over de Dienaren des Woords): "Wij erkennen geen andere herders in de Kerk dan trouwe herders van het Woord van God, die de schapen van Jezus Christus voeden . . .; het is noodzakelijk, wanneer wij de ware dienaren des Woords ontvangen als boodschappers en gezanten van God, naar hen te luisteren als naar Hem Zelf, en wij beschouwen hun dienst als een opdracht van God noodzakelijk voor Zijn kerk. Aan de andere kant verklaren we dat alle verleidende en valse profeten, die de zuiverheid van het Evangelie loslaten en afwijken naar hun eigen vondsten, niet mogen worden geduld en gehandhaafd."

Het is goed naar de stem van Calvijn te luisteren; ze heeft nog steeds actuele betekenis.

Louis Praamsma.



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De statistiek geeft de tien grootste "boekenlanden" van de wereld (excl. China), uitgedrukt in het aantal titels dat in 1967 in deze landen verschijnt. Dit volgens een opgave van de Ver. Naties. De in de grafiek genoemde landen nemen ca. 53% van de boekuitgaven (naar titel) voor hun rekening. De meeste titels verschijnen in Europa, nl. ongeveer 200.000 boeken per jaar, excl. de Sovjet-Unie. Per week komen er in Europa ongeveer 3850 titels uit. De grootste stijging in verschenen titels per jaar vertoont Noord-Amerika. In tien jaar nam het aantal jaarlijks verschenen boeken hier toe met het viervoudige. De uitgekomen boeken in de Sovjet-Unie, dat met zijn jaarlijks aantal boeken nummer één in de wereld is, omvatten een groot percentage met politieke inhoud. De hoge cijfers voor Spanje worden voor een deel mogelijk door de markt die Zuid-Amerika voor Spaanse uitgevers biedt.

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door S. P. Akkerman

HOOFDSTUK 14

In de kerk mag dan, behalve de naaste familie, niet veel volk zijn, de preek van de dominee was prachtig. Als trouwtekst had hij gekozen: "Zo de Heere het huis niet bouwt, tevergeefs werken de bouwlieden eraan."

Blomhuis en Dolius met hun vrouwen ontroerden toch wel even, toen hun kinderen knielden, om hun huwelijk met God te beginnen. En Jetse, de geweldenaar op zware trekkers, voelt zich nu wel heel afhankelijk. En Akke, die ook altijd nogal zelfverzekerd is, krijgt tranen in haar ogen, als de gemeente zingt:

"De Heer zal u steeds gadeslaan . . ."

Andries zit tussen de anderen te denken aan zijn meisje Sjoeke. Hij heeft haar gevraagd om vandaag mee te gaan. Maar ze wilde niet . . . "Dan denken ze direct, dat het tussen ons nooit weer uitraakt. Nee hoor, ik kom niet."

Wat moet je daar nu mee . . .

Siebe heeft er een vrije dag uitgeslagen en is daar zeer content mee. Lies met haar vriendinnen vinden het een prachtdag . . . En 's avonds is er receptie in de bovenzaal van "de Gouden Os."

Willem met een roos in de revers, neemt de honneurs waar. Hij leidt de burgemeester naar zijn plaats, die gekomen is omdat hij met Blomhuis in een paar besturen zit.

Er worden enkele stukjes gezongen en er is een bandje dat aardige muziek maakt. Consumpties zijn er in overvloed, daar zorgt de hotelhouder wel voor. Een oude oom geeft nog een ernstige zegewens mee. Dan verschijnen stukjes kaas en stukjes worst. De receptie loopt naar zijn einde. Als de koffie met broodjes met vlees op het appèl komen, is het een zeker teken dat de receptie ter ere van Jetse en Akke gauw afgelopen is. Vader geeft een lied op en een der ouderen gaat voor in dankgebed . . .

Allen willen het bruidspaar nog de hand drukken en het wordt een gedrang van heb ik jou daar . . .

Het is al twaalf uur geweest, als Jetse en Akke uit de auto stappen, die hem naar De Oudedijk heeft gebracht.

" 'n Avond dan maar," zegt de chauffeur, en rijdt weg.

De maan hangt groot als een oranje ballon laag aan de hemel, witte dampen stijgen uit de sloten omhoog. Het huis staat donker tegen de parelgrijze hemel.

Daar lopen ze het erf op van hun huis. Hun huis . . .

De koeien lopen nog in het land, zeldzaam mooi weer voor oktober.

Jetse draait de deur van het slot en loopt door naar de keukenkamer.

Vier jaar hadden Jetse en Akke al verkering. Dat heeft ook wel eens strijd gekost. Twee sterke, jonge gezonde mensen, vaak bij elkaar. Vul het maar in. Nou, daar zijn ze dan als man en vrouw. Ze hebben die strijd met God en met ere gewonnen. Laat ze maar kletsen in allerlei brochures over de problemen der jeugd. Het is aan Jetse en Akke niet besteed.

Daar zitten ze dan op de nieuwe stoelen. Vier jaar hadden ze verkering, en zie daar, nu ze dan als man en vrouw samen in hun eigen huis zijn, nu zijn ze beiden even wat verlegen.

Jetse neemt echter de leiding. Jetse, een held op trekkers en paarden, een man van inleidingen op vergaderingen van de boerenjeugdorganisatie, verloochent ook nu zijn aard niet. Hij neemt de Bijbel.

"Wij zullen met de Bijbel beginnen, Akke."

Ze knikt stil. Ze had het niet anders verwacht.

En Jetse leest . . . Hij leest goed. I Corinthe 13: "Al ware het dat ik met de tongen der mensen en der engelen sprak maar had de liefde niet . . . ik was schallend koper . . . Al ware het . . . zo blijven dan, geloof, hoop en liefde deze drie, maar de meeste van deze is de liefde."

Akke kijkt Jetse aan, slaat de armen om zijn hals, en zoent hem lang en warm.

En dan gaan ze naar bed . . .

Hoe rustig staat dat huis in het licht van de maan daar aan de Oudedijk . . . Maar de meeste van deze is de liefde . . .

De glanzende auto levert ook Blomhuis en de vrouw bij hun huis af. Ze lopen samen het erf op. Hè, wat lijkt je eigen huis vreemd zwart en donker, verlaten en eenzaam als je in de nacht thuiskomt, en er niemand thuis wacht. Het jong-volk zwermt nog her en der.

Ze gaan door de voordeur. Overdag zit die altijd in het slot. Ze staan samen in de gang. Sikke in een zwart pak, Dirkje in een nieuwe glanzende jurk. Ze kijkt hem aan, en zegt: "De eerste de deur al uit, Sikke."

"Ja, de tijd gaat vlug. Ik geloof wel dat onze Jetse een goede vrouw aan Akke zal krijgen . . ."

Ze lopen door naar de huiskamer . . .

"Dat geloof ik ook wel . . ."

Ze staan daar nog even. En Sikke neemt zijn vrouw even op. Ze is toch een knappe vrouw nog . . . Zoenen doen ze zelden meer. Vroeger, toen ze verkering hadden . . . Och, man, toen . . . Maar nu geeft Sikke zijn vrouw toch een zoen . . .

"Wij moeten naar bed, Dirkje. Kwam dat jongvolk nu ook maar thuis. Je weet nooit waar ze omhangen zo bij nacht." Ze lacht even . . ." Ze zullen wel niet verdwalen, dacht ik zo. Ze zijn niet in Parijs . . ."

Als ze zich op de slaapkamer uitkleden vraagt ze opeens: "Wat denk je van de verkering van onze Andries?"

Blomhuis trekt de schouders op. "Je krijgt er geen hoogte van. Ik gun die jongen graag een goed meisje. Maar dat hij het daar nu juist zoekt."

"Het zou mij zo spijten, als het een mislukking werd," zegt de vrouw.

"Mij ook, maar ik vrees, dat daar grote kans op is . . ."

En dan valt het licht uit in de kamer.

Beneden rumoeren de kinderen, die thuis komen.

Het is november geworden en de dagen zijn kort. Hoog langs de wolken jaagt de wind, die komt uit verre ongeweten oorden. De koeien staan knus op stal en de mensen zoeken hun vertier binnenshuis . . .

Op deze zondagavond trekt Andries zijn beste pak aan. Vader en de knecht zijn nog in de stal bezig. Maar Andries moet naar zijn meisje. Achter Noordwolde is een hele ruk op de fiets met dit weer.

Als hij zijn das strikt, vraag moeder: "Hoe staat het met je verkering, Andries. Krijgen wij haar ook nog eens te zien . . . ?"

"Dat moet u nog maar eens afwachten," zegt hij en lacht een beetje.

"En gaat ze wel eens naar de kerk?" vraagt ze nog.

"Dat moeten wij ook nog eens afwachten . . ."

En daarmee is Andries de deur al uit.

Als hij op de fiets met de wind in de rug door het donker rijdt, denkt hij er nog over na. Nee, dat kon hij zijn moeder niet uitleggen. Dat weet hij zelf nog niet. Sjoeke . . . hij houdt van dat meisje . . . hoe en waarom? Wie zal het zeggen? Deze hele zomer komt hij nu al bij Trapper. Aardige mensen. Hij voelt er zich thuis en wordt er gul en hartelijk ontvangen . . .

Ze mogen hem daar ook wel, gelooft hij. Maar Sjoeke? Hij moet zichzelf toegeven: in veel dingen is ze hem nog vreemd. En zo zal het van haar kant tegenover hem ook wel zijn . . . Hij heeft haar een bijbel gegeven. Maar het enige, dat ze ervan heeft gezegd, was: het zegt me niet veel. En dat kan hij niet begrijpen . . . Wat moet dit worden? En echt thuis is hij bij Trapper ook niet. Het is anders dan bij hem thuis. Nogal wiedes. Geen huis is gelijk. Maar de gesprekken, hun wijze van leven . . . Het ligt hem niet . . .

En toch fietst hij op deze onstuimige avond met veel wind in de bomen weer over het eenzame pad, dat wijde veld in.

Het raam van Trappers huis straalt als een vuurtoren in de nacht. Hij wordt er hartelijk ontvangen.

"Ah ha, die Andries, dus toch door de storm en duisternis," zegt Trapper en rekt zich eens uit. "Sjoeke, die vent heeft heel wat voor jou over."

Sjoeke lacht maar eens wat, en vrouw Trapper schenkt direct koffie en geeft er koek bij.

(Wordt vervolgt)

HET LIED VAN HET VERBOND

Als wij zouden beweren, dat het eerste Kerstfeest met een dogma begon, komen er hier en daar misschien wel enkele stekels op. Een dogma? Dogma's behoren bij die oude en verouderde geschriften van de kerk. Dogma's zijn misschien nuttig voor theologische debatten, maar zij passen niet in een spontane, blije beleving van het Christen-zijn. En juist dat wil je toch beleven als het Kerstfeest is? Dan wil je je immers niet vastzetten op een dogma, maar dan wil je uit de sleur overgeplaatst worden in het fascinerende van nieuw leven.

Dogma's hebben trouwens over het algemeen hun beste tijd gehad. Zij schijnen niet meer te passen in het denken van de christen van onze tijd. Deze week ontmoetten wij nog iemand, een fijn christen, een echt gelovig mens, die beweerde dat hij in het verbond niet meer geloofde. Wat voor hem geldig was, was de persoonlijke band aan Christus. Men kan wel urenlang praten over het verbond of over een ander dogma en toch een koud hart houden. Maar men kan niet over Jezus Christus en over je persoonlijke verhouding tot Hem praten zonder de gloed en de warmte daarvan te ondergaan.

Wie zal het tegenspreken? Wie zal het ontkennen, dat dogma's vaak onderwerpen voor liefdeloze debatten zijn, maar ook wie kan beweren, dat je dezelfde blijft als God beslag op je leven legt?

Ja, en toch . . . Kerstfeest begon toch heus met een dogma. Met het dogma van het verbond. Eerst was er niet veel van te bespeuren, maar later kon het toch niet verborgen blijven.

Maria was een heel gewoon meisje, dat woonde in de country, in een klein dorpje bij de naam Nazareth. Een meisje als ieder ander meisje met een naam als vele andere meisjes. Dat zij een boyfriend had maakte haar echt niet een buitenbeentje, maar dat zij bezoek van een engel kreeg, die haar komt vertellen, dat zij de moeder zal worden van de Zoon van God, dat maakte haar de "begenadigde onder de vrouwen."

Maar let nu op wat haar reactie is. Erg verbaasd en overrompeld bij het bericht, dat ZIJ tot dit moederschap geroepen was, grijpt ze terug op het verbond. Zij gaat naar Elisabeth and als zij die ontmoet, kan zij zich niet langer bedwingen. Dan zingt ze het uit, dat Gods Naam heilig is en dat zijn genade zich uitstrekt VAN GESLACHT TOT GESLACHT. En als haar lied bijna ten einde is, komt het weer: Hij heeft zijn genade betoond aan Abraham en aan diens kinderen en hun kinderen, voor eeuwig.

Neen. Maria noemt niet het word "verbond", maar is haar teruggrijpen naar Abraham iets anders dan een teruggrijpen op het verbond? Zeker, God verbindt Zich aan de enkeling hier en daar, maar Hij bouwt niettemin die speciale groep van mensen, dat lichaam van Zijn Zoon Jezus Christus, dat wij Kerk noemen, door de geslachten. God gebruikt om zo te zeggen er vaders en moeders voor om Zijn plan uit te voeren.

Is het niet opvallend, dat Zacharias — ook bij de inleiding tot het Kerstfeest — eveneens van het verbond zingt? Toen Johannes geboren was en Zacharias zijn stem terug kreeg, kwam hij — door de Heilige Geest geinspireerd. eveneens uit bij het verbond. Dan brengt hij dank aan Zijn God, die naar Zijn volk omgezien heeft "om barmhartigheid te betonen aan onze vaderen en zijn HEILIG VERBOND TE GEDENKEN, de eed, die Hij swoer aan Abraham onze vader."

Wel opvallend, dat beiden, zowel Maria als Zacharias, Abraham noemen. Het is met Abraham ook echt goed begonnen. U moet dat eens lezen in Genesis 15. Daar staat dat God gereed was om een verbond met Abraham te maken, een overeenkomst. En zoals in die dagen te doen gebruikelijk was moet Abraham een aantal dieren slachten en ze zo verdelen, dat tussen de delen van die dieren een bloedstraat kwam. Beide partijen gingen dan in het midden van die bloedstraat staan en zo werd de overeenkomst gesloten. Dat moest Abraham doen. Maar hij is er niet aan toegekomen om in die straat te gaan staan. Dat voorkwam de Here. Toen Abraham die dieren geslacht had, liet de Here een diepe slaap over hem komen, zodat hij aan één zijde van de straat was. Want God wilde alleen die straat gaan. God nam niet alleen de ene zijde van het verbond op Zich, maar ook de andere zijde. De geldigheid en de duurzaamheid van het verbond hing dus niet gedeeltelijk van Abraham en gedeeltelijk van God af. God kwam alleen de bloedstraat door, daarmee zeggende dat de geldigheid en de duurzaamheid van het verbond alleen van God afhing. Mijn verbond, Abraham, hangt niet in de lucht. Er is geen schijn van kans, dat een mens dit verbreken kan, want Ik ben alleen door de bloedstraat gegaan. Ik sta Zelf borg voor de nakoming van het verbond.

Weet u, daarvan hebben Maria en Zacharias gezongen. Zij hebben ervan gezongen, dat het God alleen was in de verbondssluiting met Abraham, en dat het God alleen was in het Kerstgebeuren. En zo zal het God alleen zijn tot op de jongste dag.

Daar moet U Uw kinderen eens op aankijken. Van geslacht tot geslacht zong Maria. Dat wil dus zeggen van ouders op kinderen. En dat wil dus zeggen: van U op Uw kinderen.

Natuurlijk, wij zien de moeilijkheden wel. Wij weten wel, dat het zo'n ontzettend moeilijk iets van ouders kan zijn, als zij zien, dat hun kinderen niet in dezelfde weg gaan. Wij weten wel van de twijfel, die er in je hart komen kan, als je probeert iets van datzelfde geloof in je kinderen te bespeuren, terwijl je juist het tegendeel vindt. Dat roept vragen op, waarop geen antwoord te vinden is. Tenzij dan dit antwoord, dat die twijfel nooit te vroeg mag komen. Want Kerstfeest zegt ons, dat God door de geslachten gaat en dat Hij Zijn plan ten uitvoer brengt door de gezinnen. Tot op de jongste dag.

Dit is een gedachte om stil van te worden. Wij geloven, dat God Zijn werk tot voltooiing brengt en dat Zijn Zoon terugkomen zal. Maar te beseffen, dat wij — speciaal als ouders — daar een werkzaam en actief aandeel in hebben, dat God Zijn verbond laat gaan van geslacht tot geslacht, van gezin op gezin, en dat je dus als zodanig echt een mede-arbeider Gods mag zijn, dat maakt je toch wel uitzonderlijk rijk.

Daarvan hebben Maria en Zacharias gezongen, want dit is Kerstfeest.

D.F.

Geref. kerken worden lid van wereldraad

Het besluit van de synode van de Gereformeerde Kerken in Nederland om het lidmaatschap van de Wereldraad van Kerken aan te vragen, is in Genève met vreugde ontvangen. Dr. Visser 't Hooft, ere-president van de wereldraad reageerde in een telegram aan synodepraeses dr. P. G. Kunst als volgt: "Zeer gelukkig met uw bijna eenparige stemming. Moge God uw historische besluit zegenen". In een verklaring aan de pers sloot dr. Eugene Carson Blake, secretaris-generaal van de wereldraad zich hierbij aan. Ook zei hij, dat gereformeerden uit Nederland reeds jarenlang praktisch meewerkten en dat hun arbeid veel waardering ondervindt.

Voor de synode met 60 stemmen voor plus de stemmen van de 6 aanwezige hoogleraren en 4 tegen, alsmede 1 blanco stem besloot tot toetreding, werd uitvoerig gediscussieerd over het voor en tegen van de wereldraad. Velen wezen er op, dat het lidmaatschap van de wereldraad niet mag betekenen, dat de band verslapt met de gereformeerde zusterkerken in de wereld, die geen lid zijn van de wereldraad. Gevraagd werd de band met deze kerken duidelijk vast te houden.

Kritiek richtte zich op de politieke verklaringen van de wereldraad, o.a. over het Midden Oosten. Men bespeurde daarin onvoldoende zorg voor Israël. Ook kwam het probleem van de vrijzinnige kerken in de wereldraad ter sprake. Behalve gespreksgemeenschap wil de wereldraad ook geloofsgemeenschap zijn — maar zo stelde men, dit is toch onmogelijk met kerken, die centrale geloofswaarheden niet aanvaarden.

Synodepraeses dr. Kunst, die al jarenlang leiding gaaf aan het studiedeputaatschap voor de wereldraad, sprak tenslotte de synode toe. Nadrukkelijk wees hij er op, dat als de gereformeerden de wereldraad binnentreden zij dat doen met een duidelijke gereformeerde identiteit. Trouwens zo is men ook gevraagd om lid te worden en niet om op te gaan in een kleurloze oecumene. Uiteraard zijn er bezwaren tegen de wereldraad. Maar zijn de gereformeerde kerken in Nederland zelf vlekkeloos?

Dr. Kunst schetste de lange weg, die de gereformeerde kerken hebben bewandeld alvorens tot een definitieve beslissing te komen. Veertien jaar lang hebben de synodes zich bezig gehouden met de vragen rondom de aansluiting. Er was echter niet voldoende eenstemmigheid in de kerk. Geleidelijk aan is die wel ontstaan en thans kan de synode zich uitspreken. Vaak wordt in de synode gebeden, dat God zijn volk over de hele wereld zal zegenen — dan mogen we niet nee blijven zeggen als we met dat volk in contact kunnen komen, aldus dr. Kunst.

Alvorens de definitieve beslissing te nemen, besloot de synode in een latere zitting de overwegingen en richtlijnen vast te stellen, onder andere voor hen, die de gereformeerde kerken t.z.t. zullen vertegenwoordigen in de wereldraad. Ook wil de synode een korte verklaring naar de plaatselijke kerken zenden. Verder werd gevraagd een uitvoerige motivering te sturen, naar die gereformeerde zusterkerken in de wereld, die afwijzend staan tegenover de wereldraad.

DATA CENTRE

November 25	Concert in Immanuel Chr. Ref. Church, Mohawk Rd. & West Fifth St., Hamilton, Ont. International Harvester Male Choir and "Soli Deo Gloria". Organized by the Hamilton Memorial Committee 1945/1970. Admission $1.00. Evening starts 8.15 p.m.
November 27	Public meeting with Dr. L. R. DeKoster, newly appointed editor of "The Banner" in First Chr. Ref. Church of Hamilton, Ont. Dr. De Koster will speak on "The Church in the World".
November 27	Film "De Stem van het Water", St. Thomas, Ont.
November 28	Hamilton District Chr. High School. Annual Commencement, in the Auditorium. 8 p.m.
November 28	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
November 28	6.45 p.m. Fellowship dinner Calvinistic Alumni Association — First Chr. Ref. Church, Taunton Rd., Toronto. Speaker: Prof. Dr. Lester De Koster — The Church in this world.
December 5	Film "De Stem van het Water". Bowmanville, Ont. Chr. School Auditorium.
December 12	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
December 13	Organ Recital by William and John VanderTuin. First Chr. Ref. Church, Sarnia, Ont.
December 14	Public meeting in the First Chr. Ref. Church, Taunton Road, Toronto. Prof. Dr. H. van Riessen from The Netherlands will speak on, "Age of Maturity". Time: 8:30 p.m.
December 27	Chr. Ref. Hockey Tournament, University of Guelph, Ont.

★ ★

DISCOVERY I

The second meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. P. G. Schrotenboer on "Family Living and Learning in Biblical Perspective"):

November 28	Calgary (see local bulletin for location).
December 2	Christian Reformed Church, 661 Agnes Street, Victoria.
December 1	Bellevue Christian School, Seattle, Washington.

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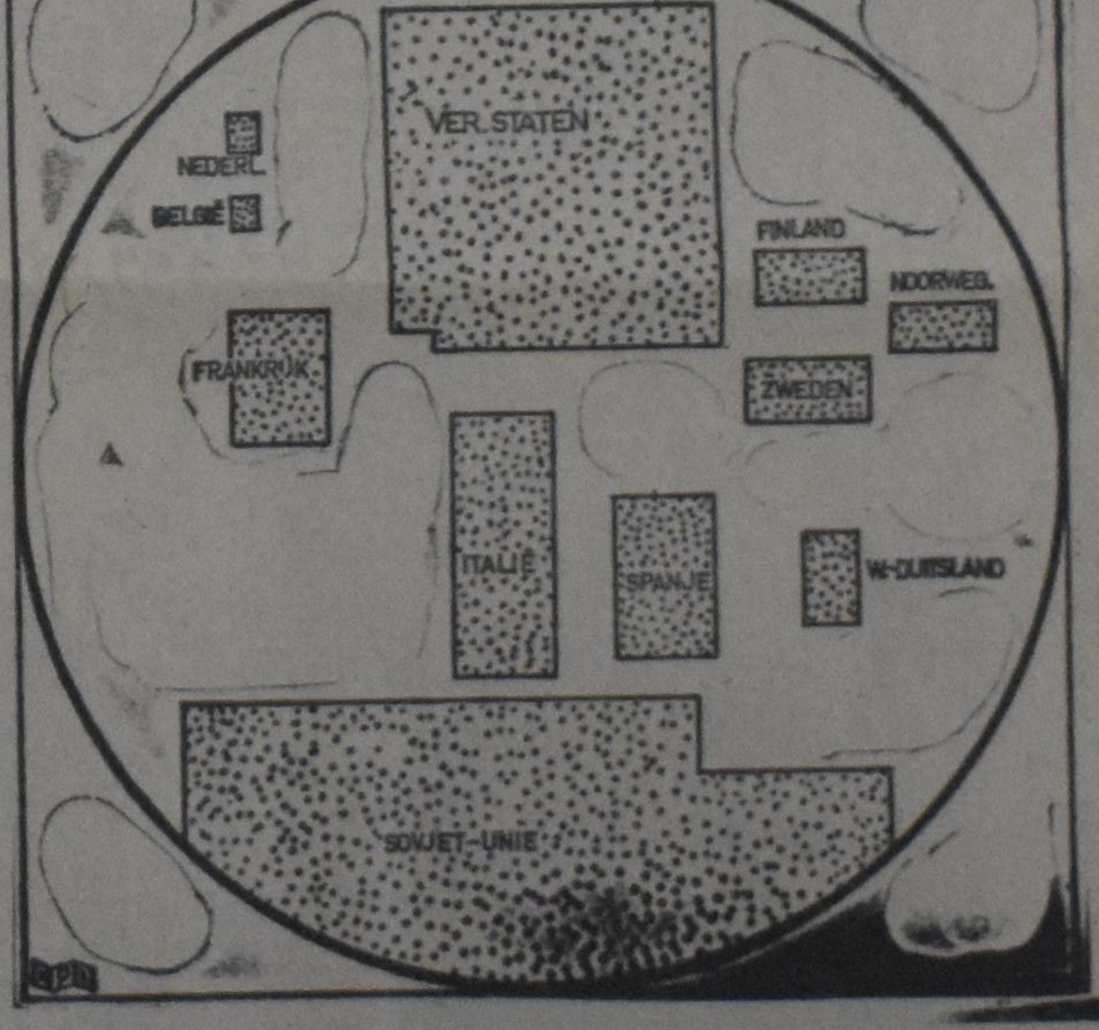

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Tussen moeder en dochter

Elke moeder, gezegend met werkelijkheidszin en opgroeiende dochters, zal zich voorbereiden op de vraag die haar op zekere dag gesteld zal worden: "Waarom moeten we eigenlijk wachten tot we getrouwd zijn?!"

Daarbij zal ze zich haar eigen jeugd herinneren en zich afvragen wat er sindsdien veranderd is. Als ze eerlijk is, herinnert ze zich dat diezelfde vraag ook haar geplaagd heeft, alleen heeft ze het er nooit op gewaagd hem uit te spreken, zeker niet tegenover haar ouders. Ze zal zich bedenken dat er over de meisjes die kennelijk NIET gewacht hadden tot ze getrouwd waren, heel wat afgeroddeld werd en bij al haar overpeinzingen zal ze tot de dankbare slotsom komen dat ze erg blij is dat zij en haar man indertijd wél gewacht hebben. Het had hun trouwdag en wat daarop volgde zoveel mooier, stralender en, ze zou haast zeggen lonender gemaakt, zo moesten ze achteraf wel constateren.

Anke heeft de bewuste vraag ook al een poosje aan voelen komen. Ze heeft er over nagedacht, er met ander moeders over gepraat en zich wel zo ongeveer een idee gevormd van wat te zeggen zal. Toch verschiet ze nog van kleur nu Jane er haar opeens mee overvalt terwijl ze samen de afwas doen. Haar bezige handen gaan plotseling trager. Het praat nu eenmaal makkelijker als je beiden ondertussen wat te doen hebt. Als ze klaar zijn zullen ze waarschijnlijk tegenover elkaar aan de keukentafel gaan zitten, met alle remmende gevolgen van dien.

Ze ontdenkt, een beetje verbaasd, dat het toch nog even pijn doet om die vraag nu werkelijk uit de mond van haar eigen dochter te horen.

"Gunst, moet u daar nu om blozen?" komt Jane alweer " 't Is toch een hele gewone vraag?"

Anke grijpt een stapel borden en stort zich dan gedecideerd in het onvermijdelijke: "Het IS dus een vraag voor je, maar ik ben blij dat je ermee bij mij komt." Terwijl ze het zegt voelt ze, om dit laatste, de pijn wegebben."

"Is het voor U dan géén vraag?" kaatst Jane.

"Niet méér," antwoordt Anke en uit de snelle blik die Jane op haar moeder werpt is het duidelijk dat ze deze woorden als een bekentenis beschouwt en dat het haar eigenlijk meevalt dat de oudere generatie blijkbaar toch niet altijd zo zeker van zichzelf is geweest als het nu wel lijkt!

"In de Bijbel kan ik het antwoord niet vinden, u wel?" vervolgt ze dan.

"Een rechtstreeks antwoord niet, nee," moet Anke wel bekennen. "Maar er zijn zoveel vragen in dit leven waarvoor we in de Bijbel geen pasklare oplossing in ronde woorden vinden. We kunnen het daarom wel uit allerlei feiten en beschouwingen opmaken wat God van ons wil, ook in dit opzicht. En het blijkt duidelijk dat God een maatschappelijke orde wil. Toen God aan Adam zijn vrouw gaf, waren ze beiden rijp voor het huwelijk. Jacob was erg verliefd op Rachel en trouwen was er de eerste zeven jaar niet bij. Toch ging hij pas tot haar in na het bruiloftsfeest, niet wetende dat het Lea was, maar dat doet er hier nu verder niet toe. Isaac heeft, toen hij de huwbare leeftijd bereikte, zijn vrouw ook op een orderlijke manier uit God's hand ontvangen en door de wederzijdse families en de rest van zijn omgeving werd hun verbintenis dan ook als een wettig huwelijk erkend."

"Ik geloof zeker dat God John en mij ook bij elkaar gebracht heeft," brengt Jane er tegen in, 'en de mensen lap ik eigenlijk aan mijn laars. Vroeger werd er over je gepraat als je te gauw met elkaar naar bed ging, nu vinden ze je maar een paar rare vrijers als je op je trouwdag wacht."

Anke veroorlooft zich dit laatste hardop te betwijfelen, maar vraagt zich in stilte toch een beetje gealarmeerd af of haar dochter ook gelijk kan hebben. Maar Jane geeft haar geen tijd daar verder over na te denken. "Volgens mij moet je de mensen dus maar negeren en alleen met elkaar rekening houden. Als je er dan van overtuigd bent dat God er de hand in had dat je van elkaar ging houden, wat let je dan eigenlijk nog?"

Het laatste klinkt een tikkeltje uitdagend. Maar Anke laat zich, nu ze eenmaal zover zijn, niet zo gauw meer uit het veld slaan. "Kind, ik ben er dankbaar voor, dat jullie het zo zien kunt dat je door God bij elkaar gebracht bent. Maar wees reëel: vóórdat je als man en vrouw .wordt samengebracht en dat door en op je trouwdag aan je omgeving bekend maakt, die er tussen twee haakjes wel terdege mee te maken heeft of je getrouwd bent of niet, om van een eventuele baby nog niet eens te spreken, ben je nog op weg. De mogelijkheid bestaat dat je niet samen de bestemming bereikt. Ook zou het kunnen zijn dat je zó opgaat in elkaars lichaam dat je later tot de ontdekking moet komen dat je allerlei andere aspecten verwaarloosd hebt. Dat zou je dan nog zuur op kunnen breken! Sex IS belangrijk, maar niet alles overheersend in het leven. Bovendien Jane," en hierbij kijkt Anke haar dochter recht in het gezicht, "als vrouw tot vrouw zou ik je ook nog dit willen zeggen: geslachtelijk gemeenschap hebben met elkaar is een kunst die oefening vereist. Je moet het leren, om het nu maar eens gewoon en duidelijk te zeggen. En geloof me, als het op een haastige en stiekeme manier moet gebeuren, leer je het nooit. Laten we nu eens aannemen, dat de angst voor zwangerschap geen rol speelt, zou het meisje op den duur niet tegenstaan dat ze zich altijd eerst dan pas volledig kan geven, nadat ze haar partner voor de zoveelste keer heeft moeten verzekeren dat ze goed opgepast heeft en er niets kan gebeuren?"

Jane lijkt aandachtig te luisteren. Wonder boven wonder hebben ze ook nog steeds het rijk alleen in de keuken, de rest van de huisgenoten is blijkbaar druk met eigen, diverse beslommeringen. Anke gaat daarom nog even verder: "Er is toch ook nog zoiets als zelfbeheersing en respect voor elkaar? En ridderlijkheid niet te vergeten! Als een jongen op een gegeven moment zegt: ik ben zover, moet hij dan maar op zijn wenken bediend worden? Weet je, dit staat ook nog in de Bijbel: de liefde doet de ander geen kwaad. In onze tijd duurden de verlovingen, vanwege het woningprobleem, vaak veel te lang. Waarschijnlijk zijn er toen heel wat stelletjes wat jullie nu noemen "just plain lucky" geweest. Het is geen probleem waarmee alleen jullie generatie al of niet worstelt, zie je. Je vader en ik zijn ook vijf jaar verloofd geweest. Het was soms heidens moeilijk. Maar het heeft ons samen op de knieën gebracht en dat heeft aan onze verhouding, toen en later, méér diepte en inhoud gegeven dan wanneer we klakkeloos de weg van de minste weerstand zouden zijn gegaan."

Jane heeft intussen de laatste kopjes in de kast geborgen. Ze krijgt opeens haast. Met een vluchtige zoen in Anke's nek en een: 'Anyway, thanks Mom!" verdwijnt ze naar haar kamer. Een beetje verdwaasd staat Anke daar nog haar handen af te drogen. Heeft ze de juiste snaar geraakt? Wie zal het zeggen? Ze heeft haar best gedaan. Dat zal ze blijven doen. Vooral in de stilte van haar binnenkamer.

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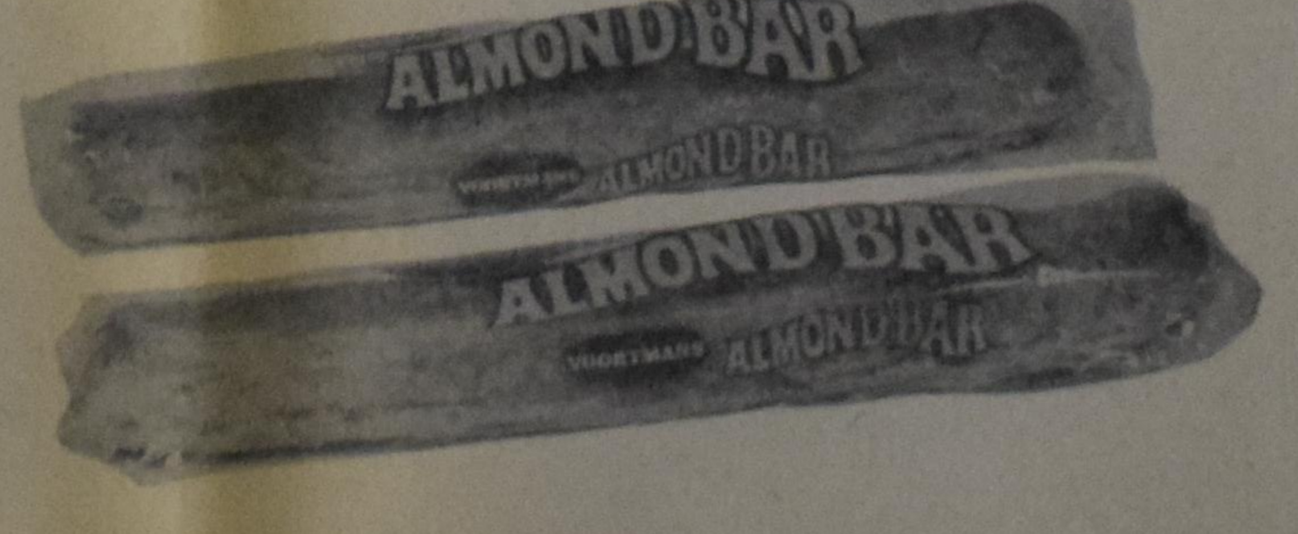

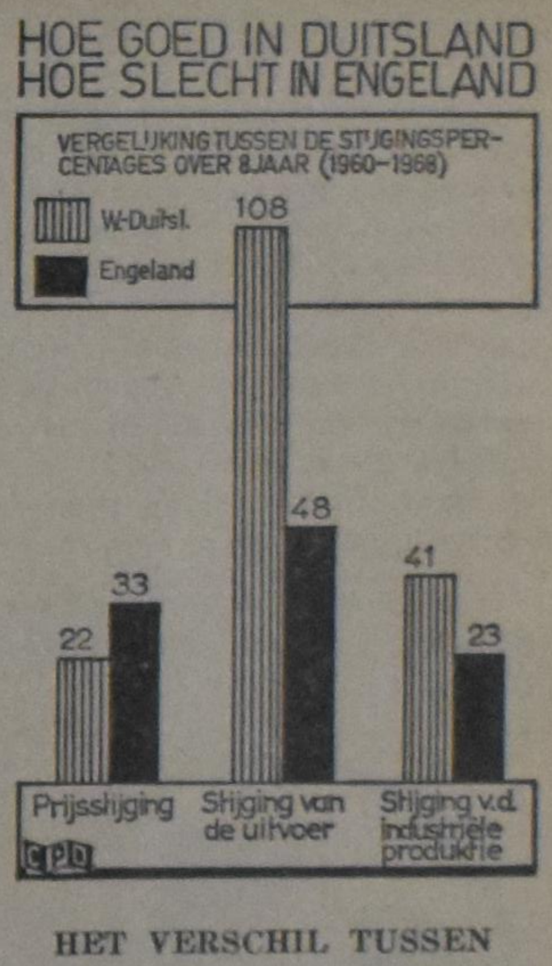

HET VERSCHIL TUSSEN ENGELAND EN DUITSLAND ZIT IN HET TEMPO

Het grote verschil tussen Engeland en West-Duitsland is duidelijk aan het licht getreden bij de economische moeilijkheden in Engeland en de positieve geluiden uit Duitsland. De grafiek is een "koortsthermometer" waaruit de huidige stand tussen Engeland en Duitsland is af te lezen. Het blijkt duidelijk dat het Engelse economische tempo te traag is. Alleen bij de prijsstijgingen is Engeland sneller. Het staat vast, dat het Pond een moeilijke weg gaat indien het stijgingstempo van uitvoer en produktie zo traag blijft verlopen.

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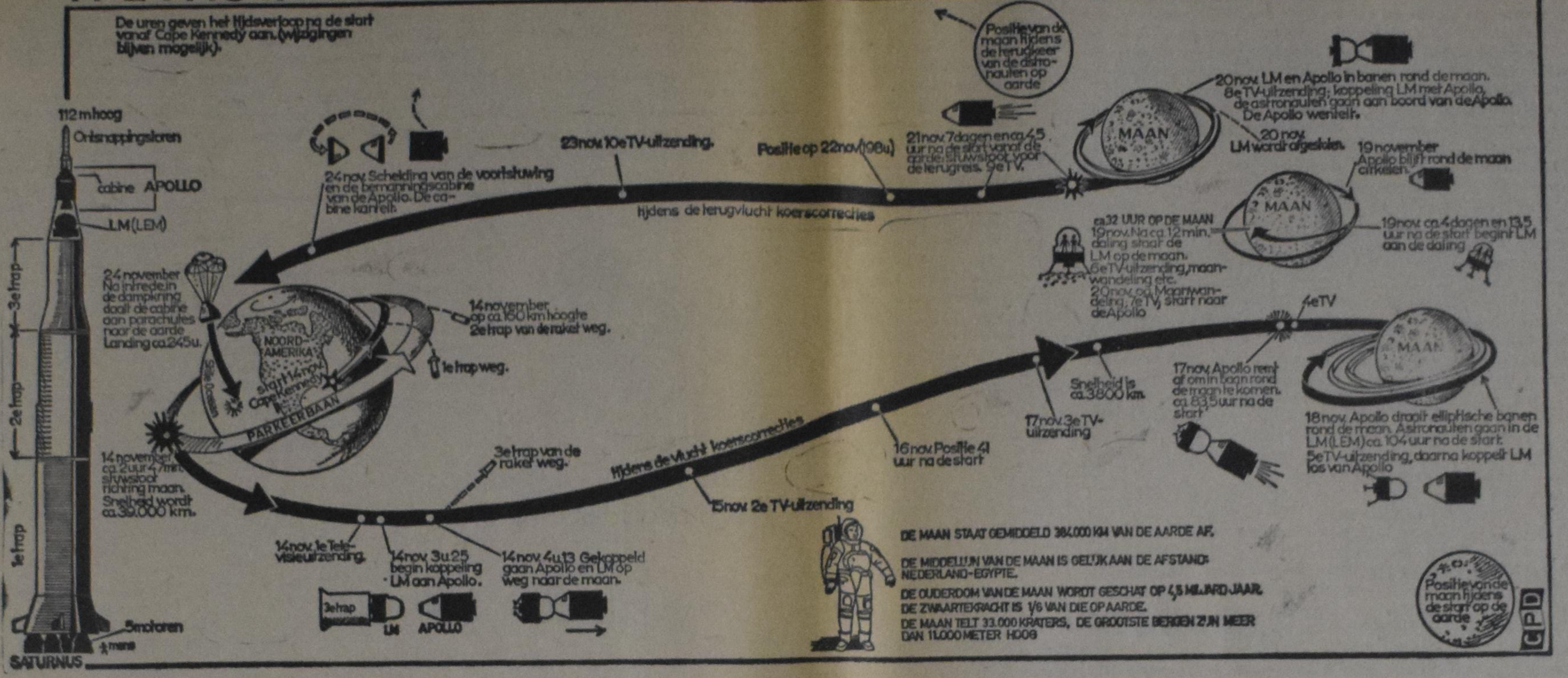

Beelden van en uit NEDERLAND

★ ★

TIJDBEELD

De Radio in Nederland bestaat 50 jaar, de Nederlandse Christelijke Radiovereniging 45 en de schoolradio 40 jaar.

De N.C.R.V., op 21 juni 1924 te Utrecht opgericht, zond op de vooravond van het Kerstfeest 1924 haar eerste programma uit. Zij is geworden een van de grote omroeporganisaties van ons land, naast de V.A.R.A. (socialistisch), K.R.O. (Rooms) en A.V.R.O. (algemeen). Naast deze "zuilen" bestaan nog enkele andere als de Tros, de V.P.R.O. (vrijzinnig) en sommige organisaties, die door minimaal 15.000 leden tellende aanspraak kunnen maken op beperkte uitzendingen. Geen van de grote organisaties heeft nog de naam gewijzigd, hoewel vandaag reeds de televisie-uitzendingen (niet in duur, wel in financiële exploitatie en publieke invloed) hoofdzaak zijn.

De N.C.R.V. is het gelukt, evenals bij de vakbeweging, de kerkelijke grenzen te overschrijden en een kleine half miljoen "orthodoxe" protestanten in haar gelederen te verenigen tegen een contributie van f 18.— per jaar. Voort betaalt iedere Nederlander, die een t.v. en radio-toestel bezit f 75 per jaar aan kijk- en luistergeld. We leven in Nederland nu eenmaal niet goedkoop.

De Overheid heeft een krachtige vinger in de pap en eist voor de N.O.S. (Nederlandse Omroep Stichting) 40% van de zendtijd op.

Dat de hele zaak niet in een semi-overheidsverpakking terecht is gekomen, is te danken aan de betekenis die in protestantse, roomse en socialistische kringen aan een eigen omroep wordt toegekend. De A.V.R.O., die wel eens gepoogd heeft om extra rechten te krijgen op grond van geen "zuil" te zijn, is daar niet in geslaagd.

De N.C.R.V. heeft haar verschillende jubilea in het verleden op verschillende wijze gevierd. De eerste in de grote kerk in Den Haag, later met een massa-samenkomst in het Feijenoord-stadion en in Sonsbeek, ditmaal met een jubileum-concert in het Concertgebouw te Amsterdam.

Ter ere van dit jubileum heeft de N.C.R.V. een machtige romancyclus geproduceerd, die in tien afleveringen op de t.v. wordt uitgezonden. De boeken van Louis Couperus, "De Kleine Zielen", gedramatiseerd door Yvonne Keuls, is in beeld gebracht op een waarlijk prachtige wijze, waaraan een keur van Nederlandse toneelspelers deelnemen. Het is een pendant van Galsworthy's "Forsyth Saga" en heeft het voordeel dat nu niet Engelse maar typisch Nederlandse historie, een Haags zedenpanorama, het nageslacht wordt voorgehouden. De tijd van onze vaders en grootvaders, van de paardetram en de deftigheid, van conventies en vooringenomenheid, een tijd, die we nauwelijks meer kennen.

* * *

Het rapport van de E.E.G.-commissie voorspelde Nederland voor het komende jaar een regelmatige groei van zijn economie. De vooruitzichten zijn inderdaad niet ongunstig: een werkloosheid van ± 1%, een overschot op de betalingsbalans, een redelijke toeneming van het brutoproduct, hogere investeringen en behoorlijke winsten.

Toch is het niet overal rooskleurig.

De textiel had het vorige jaar een stevige terugslag; sommige metaal-industriële bedrijven hadden en hebben het moeilijk en zelfs de landbouw met melkprijzen van 40 cent per liter klaagt.

Arbeidsonrust bleef ons tot nu toe vrijwel gespaard, maar bij "Werkspoor", een onderdeel van de Verenigde Machine-fabrieken, is het tot een conflict gekomen. "Werkspoor" is nog de enige fabriek in Nederland voor de fabricage van rollend materiaal. Beynes te Haarlem en Allan te Rotterdam zijn reeds lang ter ziele. Zoals bij elke finaciële moeilijkheid wordt onmiddellijk de Staat opgeroepen tot hulp. Een scherpe concurrentie had de Nederlandse Spoorwegen een order van treinstellen naar Duitsland doen afgeven en nu komt de eis, dat de Regering de Spoorwegen (een semi-staatsbedrijf) zal verplichten elk spoorrijtuig in Nederland te laten maken.

Men ziet het, van de economische gemeenschap in de zes is nog weinig sprake. Frankrijk wil eerst het landbouwbeleid vastleggen, alvorens over toetreding van Engeland tot de Common Market te willen spreken, Duitsland graait hoge bedragen uit de E.E.G.-pot voor de schade die de Duitse boeren leden tengevolge van de revaluatie van de mark en Italië overstroomt de andere landen met goedkope textiel en fruit. Bij allen is het hemd nader dan de rok.

De A.R. Partij hield een convent, waar de radicalen het overleg tussen K.V.P., C.H.U. en A.R. Partij frustreerden. Dit overleg wordt voor een half jaar bevroren om "eigen identiteit" vast te stellen. 't Zou niet te verwonderen zijn als K.V.P. en C.H.U. zo langzamerhand het geduld verloren.

"Vrij Nederland", het links-socialistische weekblad, dat wonderlijk genoeg ook nog in vele Christelijke gezinnen komt, leverde het volgende fraaie commentaar:

"De A.R.-radicalen blijven ondanks alles anti-revolutionair, alhoewel er in de loop der laatste jaren wel wat is veranderd. De A.R.P.-voorzitters à la Jan Schouten, die de ingediende moties en amendementen in zijn tas mee naar huis nam om ze vervolgens in het asvat te donderen, behoren tot het grijs verleden, evenals het legioen dorpsidioten dat de conventen beheerste met pleidooien voor herinvoering van de doodstraf en bewogen omroepen om, zij aan zij met de Almachtige, de strijd aan te binden met het beest."

Dit staaltje van rood vergif alleen maar ter kennisneming, niet om het serieus te nemen. Blijkbaar zijn de druiven zuur. Men had immers zo gehoopt op het uittreden van de radicalen en toetreding tot de P.v.d.A. Bij een opiniepeiling sprak zich niet minder dan 78 procent van de A.R.P. en 83 procent van de C.H.U. uit voor een combinatie van de drie Christelijke partijen.

Toch blijft het scharrelen van de A.R.-partijleiding blijkbaar tegen de zin van de fractie-voorzitter mr. B. Biesheuvel, een bedenkelijke zaak. Een gebrek aan moed en aan karakter. Niemand weet wat men nu precies wel wil en ondanks dat wordt van alle kanten geroepen om duidelijkheid, openheid en inspraak. Het resultaat: steeds grotere verwarring en onduidelijkheid. Gelukkig dat er nog een heleboel "dorpsidioten" zijn, die in vast Godsvertrouwen niet met elke wind meewaaien.

* * *

Twee Nederlanders van groot formaat, elk op eigen terrein, zijn overleden, Louis van Tulder en Dr. Sieffridus van der Meer. Louis van Tulders naam schitterde in de jaren 1920—1940. Vooral als de Evangelist in Bach's Mattheuspassie was deze beroemde tenor in geheel Europa en ver daarbuiten bekend. Ook in oratoria, veelal samen met de niet minder beroemde sopraan Jo Vincent, heeft hij duizenden en duizenden door zijn prachtige zang geboeid en ontroerd. Een groot kunstenaar, die onlangs op eenvoudige wijze voor de televisie van zijn loopbaan vertelde en nu op 77-jarige leeftijd door een aanrijding om het leven kwam.

Dr. van der Meer, oud-rector van het Gereformeerd Gymnasium in Leeuwarden, was internationaal en misschien ook nationaal minder bekend. Maar hij was een van die eigensoortige figuren, die op het terrein van het onderwijs met kop en schouders boven het gemiddelde uitstak.

Een man van klassieke vorming, die zijn stempel op het Leeuwardense Gymnasium drukte, zo dat niet-geestverwanten hun kinderen naar dit gym zonden, omdat hier een harmonie bestond tussen onderwijs, stijl en voorbeeld.

Nog geboren in de vorige eeuw, maar niet in het milieu der kleine zielen. Een man, die in zijn zelfbewuste eenvoud leider en vriend van zijn opgroeiende pupillen was. Zulk een verlies schrijnt te meer als men de ordeloze troep op vele inrichtingen van middelbaar en hoger onderwijs ziet, vandaag, soms door leraren en professoren mede verwekt, alles in de naam van de z.g. democratisering. Als dit het panorama van onze tijd wordt, zal men later niet van kleine zielen, maar van een zielige tijd spreken.

Cn.

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WERELDSYSTEEM VOOR VERBINDING MET APOLLO/MAAN

THE CITIZENS' VOICE IN EDUCATION

Continued from page 1

and feeling hemmed in by the rule that you can't go "up the down staircase." This underlying sense of frustration and lack of real communication cannot be overcome by simple involvement, by writing letters to the editors, joining the local PTA, lending a hand with a certain project. All these things, and many more, can be very worthwhile, but they can also be so much window dressing and meaningless activism. If you don't know where you are going, there isn't much sense in running.

What do we mean when we talk about the citizens' voice in education? You can't really say anything about that unless you first determine what it means to be a citizen and what education is all about. The trouble is that we are steeped in our North American pragmatism, and we don't like to consider such fundamental questions. We have the uneasy suspicion that they might bring to the surface differences that can't be patched up by a sense of togetherness and an appeal to our common citizenship. I suggest that we must be prepared to delve into these fundamental questions if we wish to come up with real answers. Your Association in its introduction to our subject states that "schools, colleges, and universities are beginning to join with the community in ways that will enable society to solve some of the major problems of our times." What are some of those major problems?

It strikes me that the title of this discussion contains an assumption that must be investigated. It talks about citizens in the plural, although the word that follows and qualified by it is in the singular. This implies a belief in the fundamental unity or oneness of the citizens. Of course, we recognize there are differences, but then we invariably mean differences within the limits of allowable dissent that does not question or threaten the underlying unity of the system. Many fear that calling that unity into question would result in chaos and anarchy.

And it is well to acknowledge the reason for this fear, especially in our times when we witness fragmentation and revolution all around us. Anarchy is the enemy of peace, justice and freedom, all of which are prerequisites for a nation's wellbeing.

At the same time our legitimate fear of anarchy should not tempt us to accept the other extreme, namely, a mediocre and colourless uniformity. The one is as much to be avoided as the other. Nor does the solution lie in trying to steer a middle course between two extremes.

We must endeavour to build a system of education in which the citizens' voices can be raised and where they can march to the tune of different music. Alternatively, we will continue pretending that we are building on a common neutral basis. That common basis makes it impossible for us to ask those questions that concern the fundamentals of human life, including: What is the origin and meaning of life, what is truth, what is wisdom, what is the norm for our lives? But the suppression of such questions makes life artificial, unreal and will ultimately destroy our imagined unity.

Anyway, these kind of questions are such that we will never succeed in suppressing them altogether. This is a law of life that holds for everyone and every human activity, including education.

The most widely held belief of today is the notion of man's autonomy and self-sufficiency. This is a fundamental, religious choice that has far-reaching implications for education. It is, moreover, a religious starting-point that is not accepted by everyone. And we do well to heed Harvey Cox's warning that the believers in the faith of secularism must be careful lest they become intolerant towards those who do not share the secularists' faith in human autonomy.

For there are those who believe differently: they believe that men are dependent on the Creator and need the guidance of His revelation in everything they do. This faith, too, has far-reaching consequences for education.

A free and truly democratic (participatory) society is pluralistic and many-sided. It is a mistake to identify the geographically-qualified community (say of Vancouver), with the real, or spiritual, community. What we often glibly refer to as a community is constituted of different kinds of communities where people give different answers to the same questions. Sometimes they even ask entirely different questions. And as you know, the way you formulate the problem has a great deal to do with the answer that will be given.

(The place of Quebec within Canada is an obvious example of different communites existing side by side. It is no accident that the French-English controversy is focussed on education and the schools. And in an even more fundamental way, there are differences among us that must be frankly acknowledged and resolved in a spirit of tolerance.)

The totalitarian systems have overcome the problem of divergence and conflict. They have simply abolished it and opted for conformity, but we all know that this was done at the expense of freedom and justice. I am sure that none of us here favours the totalitarian solution, but many of us don't know how to avoid falling into the trap of either an artificial, subtly-enforced uniformity, or of plunging society into total chaos. That's why we go on pretending that there is no problem and that all will be well if we only succeed in getting everybody involved. Involved in what and to what end? Never mind, just get busy and do something so that we don't have to think about what we are doing.

Education cannot take place without, in one way or another, giving answers to the basic questions of human existence. We simply must answer if we wish to guide the young in their search for meaning and unity in life. For this is what education is all about: to help the child (student) attain a coherent view of reality and of his place within it.

Education plays a major role in shaping our society. Therefore, you and all those involved in education occupy key positions, in shaping a society that avoids the pitfalls of anarchy on the one hand and a deadening uniformity on the other. May I suggest that in the measure we are willing to acknowledge the pluriform nature of society and the religious character of education will we be able to escape from the horns of that dilemma. In that way will people be able to raise their voices in a meaningful way with respect to education.

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From the Mail box

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PENTECOSTALISM

Dear Mr. Editor:

I read with great interest in Calvinist-Contact, the article "Church and Sect" by Rev. Tangelder.

Having been in the Pentecostal Church for several years, let me assure you that the services are Christ-centred, God-glorifying, and conducted in the power the Word and the Spirit. The Holy Spirit is not overemphasized and the Bible is preached from cover to cover.

Will Rev. Tangelder apologize for his two false accusations? Namely: 1) that we stress one particular truth at the expense of the entire Scripture, and 2) our overemphasis on the Holy Spirit. We Pentecostals do not believe in a form of godliness without power.

Yours sincerely,
Peter Tensen.

REPLY by Rev. Tangelder:

Dear Mr. Tensen:

I found it rather strange that an apology is asked for regarding my statements of stressing "one particular truth at the expense of the total teaching of Scripture . . . in the case of Pentecostalism the underscoring of the doctrine of the Holy Spirit at the expense of the other two Persons in the Trinity." In Vernon, B.C. I have very good fellowship with various Pentecostal ministers. They know my views on their position. We have discussed our differences. Just recently, we had our first organizational meeting of a local chapter of the Evangelical Fellowship of Canada. Several Pentecostal brothers were present. We discussed there again some of our differences and one brother said "We agree to disagree in the Lord." In the very near future we hope to have an E.F.C. chapter going and Pentecostal brothers will be present and working along in various projects.

I do believe that you have misunderstood the intent of the article. I have tried to give a critique on sects and sectarianism, from a Reformed point of view. The definition of sect, sectarianism, church and cult depends entirely on your own point of view. I have books in my study written by persons whom I call sectarian. Yet, these same persons call denominations of every colour sectarian.

I agree that the Pentecostals believe the Bible from cover to cover. As you noticed in my article, I included them in the Evangelical fold. Yet I do believe that the Pentecostals overemphasize the doctrine of the Holy Spirit. For clarification of this remark I am using the lecture notes of Prof. R. W. Wilson of Central Baptist Seminary, Toronto. He mentioned in his lectures concerning the Baptism of the Holy Spirit: 1. It was a unique event. It first took place at Pentecost. Pentecost marks the birth of the church. Acts 1:5 looks forward to this event and Acts 11:15-17 looks back. 2. In 1 Cor. 12:13 you find that it is co-extensive with regeneration. Yet not all speak with tongues. 1 Cor. 12:30. There is no Biblical exhortation to be baptized by the Holy Spirit. 3. It is a once for all event, never repeated or improved. 4. The Baptism of the Spirit was independent of spiritual maturity, yieldness, or even knowledge. Even the carnal Christians were all baptized, 1 Cor. 12:13. Pentecostalism looks to apostolic experience rather than apostolic teaching. Acts 2:4 is the experience of the apostles — this was unique. 1 Cor. 12:13 is their doctrine (a verse usually ignored in Pentecostal literature). We should interpret our experience by the Bible and not the Bible by our experience. There is only one baptism at the time of regeneration. Many fillings may come after regeneration.

On the basis of the afore mentioned I do maintain that the Pentecostals overemphasize the doctrine of the Holy Spirit.

In conclusion, you said "We Pentecostals do not believe in a form of godliness without power." I believe the same. At the next Evangelical Fellowship of Canada convention, I am looking forward again to a time of fellowship with Christian brothers from Pentecostal, Baptist, Missionary Alliance and other backgrounds. We will be praying together and worshipping together, yet knowing that we disagree on some important issues.

Yours in the Lord,
Rev. J. D. Tangelder.

★

CALVINIST-CONTACT'S CHALLENGE

Dear Sir:

In a little article "Speed Wanted" in the October 30 issue of Calvinist-Contact a loss of 38 subscribers was reported and the question was asked why so many decided to cancel their subscriptions.

Assuming that in our affluent society the annual subscription cost of $6.00 is no major factor, we can only conclude that disenchantment with the contents of Calvinist-Contact must be the prime reason for most cancellations. Although I do not profess to speak for disenchanted subscribers, I wonder how many of them are young progressive Christians who have lost interest in Calvinist-Contact since it changed course and became a conservative and rather narrow-minded publication after the Dr. Kuitert furor last year.

A large percentage of the articles in Calvinist-Contact seems to be permeated with the old reformed spirit of conservatism which has largely lost its influence in the Netherlands. Unfortunately contemporary reformed thought has little chance of making the pages of Calvinist-Contact with only a few exceptions. Perhaps I should mention a few examples.

John Bosgra's pseudo-scientific approach to the theory of evolution in "Hoe sterk is de evolutie theorie" is a typical example of a poor article. In the same issue appears a review of "Die Fledermaus" by the Editor, called "Art Missing God". Your opinion of art may have been acceptable fifty years ago, but it is certainly out of date now. Apart from the Psalter Hymnal I imagine there is very little music for you to enjoy. Personally I consider all art that is beautiful and enjoyable a blessing from God for the enjoyment of His people. Another objectionable article was Rev. Schalkwyk's recent review of contemporary theological thought in the Netherlands. Rev. Schalkwyk chose to use ridicule for his treatise, a rather poor substitute for knowledge. And then there are those arch-conservative and narrow-minded regular contributiors such as Dr. Praamsma and Rev. Peter DeJong who seem to have little trouble getting their often lengthy articles printed. Dr. Praamsma seems to be carrying on a personal feud with the Free University, while Rev. DeJong's articles appear to consist mainly of a barrage of Bibles quotations.

Fortunately some good articles have made the pages of Calvinist-Contact, such as Dr. Anderson's excellent and thought provoking article "Facing New Frontiers" and an editorial some time ago comparing the Christian Reformed Church to the Church of Ephesus, applying the letter from Revelations to today's conditions. In addition there have been some very fine articles by Dr. H. Pietersma and Rev. G. Rienks.

Calvinist-Contact could play an important role in the Christian Reformed Church of tomorrow. But to accomplish this it will have to change its course somewhat, otherwise it will eventually die out with the old-timers. A fresh approach is needed with open discussions on today's problems and contemporary thought. This is the challenge Calvinist-Contact will have to meet if it is to survive.

S. J. Richter.

Editorial Postscript.

Everyone is entitled to his own opinion, also his opinion about Calvinist-Contact. To put the balance straight, however, we would mention that in the little article "Speed Wanted" indeed it was said that 38 subscriptions had to be cancelled, but also that 104 new subscriptions had been entered.

It seems to us that Mr. Richter would be satisfied if only articles like the one of Prof. Pietersma and Rev. Rienks would fill the pages of Calvinist-Contact. But then others would complain about the same one-sidedness which Mr. Richter seems to find in our paper, only in the opposite direction.

Moreover, what in our day is presented as new and fresh is often, when closely studied, rather old already.

We try to give different thoughts their opportunity, but we are conscious of the task of our paper, which is that among the multitudes of opinions some guidance should be given. Our main thought thereby is not what is old or conservative or what is new and modern, but what is right and serves the God, Whom Mr. Richter and we love.

Editor.

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WORLD OF YOUNG WRITERS

Editor: COR W. BARENDRECHT

But Jesus called the children to him, and said:
"Let the children come to me!
Do not stop them, because the Kingdom of God belongs to such as these . . ." — *Luke 18:16 TEV*

GO AND FIND IT . . .

The story has it that Thomas A. Edison often said to his workers, "There must be a better way. Go and find it." When we encourage young people to write creatively, we tell them to restlessly search for, and experiment in, finding a better way of saying and showing what's on their mind and in their heart. If it's in the heart, like music is in the heart of a composer, the person seeking for the best way may become enthusiastic. Enthusiasm comes form a Greek word meaning, "to be inspired, or possessed by God." It is like standing at the peak of performance for an intense moment, and taking the experience back downhill to the day-to-day hard work of openminded discovery. When we reassure young people about things they like to do, we set up the conditions in which they are more likely to reach the peak. If it is writing they like, we urge them to find the better way, hoping to help them discover for themselves if that's what they REALLY like.

The reassurance we give in praising good writing, implies that we discourage bad writing. To some, creative writing is the dead end of a maze; they are faced with something they're not good at. To such young people, the way to be first-rate, or to be as good as they can be, is obviously not THIS way. May it cheer them to know that the world of Young Writers is not the ONLY world for young people in search of their better way.

PERSONAL ESSAY

GRAND CANYON SUITE

The music tells me that the place must be sweet and peaceful. Birds singing and chirping, just like a fairy tale. Mountains rising higher and higher, the sky blue with white clouds, grass growing everywhere and blowing in the wind. Trees everywhere and flowers growing wild and beautiful. And then somebody breaks the spell by riding through the grass on a horse.

Then it is sundown, the sun as orange as it can get, then it is dark all of a sudden. Dew on the ground, it is lonely and dark, frightening. Coyotes yowling at the moon, everybody is alseep.

Then it is daybreak, everything is quiet and peaceful just as it was the day before. Sweet smelling air, dew drops shining as silver in the sun. Grasshoppers jumping in the wet grass. It all ends with tiny raindrops falling everywhere, everything is in a peaceful mood everywhere.

— Jackie.

HAIKU

When the winter comes
it makes a layer of snow
That looks like a carpet.
Linnae De Vries

Flowers sprout in the spring
Birds sit in the trees and sing
Others build their homes.
Mike van Houten

Robins lay eggs in
spring and the robins sing so
gayly in the spring.
Gregg Sturrus

Look at the water —
isn't it a nice bright blue
as it rushes by?
Joel Brouwer

The robins' eggs hatch.
Their tiny beaks come out first
Finally they're out.
Jim Schuitema

Everyone likes
Spring, the trees are in blossom
Spring smells wonderful!
Lynda Koop

The sun glows in the
sky—flowers show on the earth.
The birds fly on high.
Raymond De Vries

Now the sun goes down
Slowly through the forest and
Suddenly it's night.
Mark Nylaan.

MY HOME AND LIFE

Hello! I live in the back room of a shoestore. I think I'm just a little bit small compared to some things around me. I use old shoestrings for my clothing. My bed is made of shoestrings also. There is a door in my room, and outside my door there is a garbage can. This, yes this, is where I get my food! Sometimes my friends, the flies, and I have a party outside. When I'm inside I quite often read huge letters on shoe-boxes. My furniture, well I really don't have any! My table is a little piece of wood outside the door. In the winter I take it in. Usually I'm reading, taking naps, or eating. My home is really in a shoe-box, but don't worry, I get around this HUGE world! I think it's time for a nap now. Good-bye and Good-night!

Judy V.

BAD NIGHT

Once my mom had a bad night because she had a crashup. You see these two young boys were racing. My mom had to stop and a man behind her did not stop. Then that car hit our car and then our car hit somebody else. And when the boys saw that they caused the accident they took off.

Daniel De Jong.

Preparing the Manuscript

Write us to find out how you may set up a Creative Writers Clubs in your area.

In preparing the manuscripts for this column, please observe these rules.

1. Type (if possible), or write legibly.
2. Double space (except poetry).
3. Use only one side of the paper.
4. Number the pages.

All entries are to be accompanied by a cover sheet, (not a piece of scratch paper) stating:

a. Full name of the Writer.
b. Indicate if for personal reasons you want only your initials used in print.
c. Address (complete, please)
d. School grade, level, or profession.

Send all works to "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

POETRY

AUTUMN

As summer's sweltering heat
Dwindles
The Queen of the Seasons
Strides in
Like a young girl making her
debut.
She is cool, calm
Proud, majestic
Wearing a blinding array of gold.

She stays briefly
Lingering not—for she knows
Her debut was a success.
Satisfied, she removes her brilliant
clothes
And hangs them away carefully
To be used again
Next year.

Joyce Los

Thumb-nail and other sketches

LOVE

Love is happiness and understanding.
Happiness is kindness to all people and all animals.
Understanding is to help animals to be well.

Ruth.

BLUE

What is blue? The sky is blue.
What is blue? The waves are blue, running up and down.
What is blue? Books are blue, being read through and through.

Lisa Timmermans.

BROWN

What is brown? A horse is brown running in the fields. The tree trunks are brown with their green leaves. Coloured people are brown.

Douglas Boomsma.

GREEN

What is green? The grass is green and the tree tops that float in the wind and the bushes that wiggle in the breeze.

Janice Blauwkamp.

VIOLET

A flower is violet. The clouds that move across the sky in the summer are violet. Sometimes pansy faces are violet. Sometimes violet is in a rainbow. A dark stormy night has violet. Violet is beautiful.

Gae Pauler.

PINK

What is pink?
Pink is a baby's tongue.
Pink is my cousin's thumb.
Pink is the blossoms on a redbud tree.
Pink is the feeling inside of me.
Pink is pink, like a pink, pink rose.
Pink is pink, just plain pink.

Linnae De Vries.

WHITE

What is white? White is a wedding dress that a bride might wear. White is the blossoms on a tree.

Kerry Brower.

BLUE

What is blue? Blue is the sky with white clouds floating around. Blue is the water that goes down the creek. Blue is a car that rumbles down the street. Blue is a blue shirt that shines in the sun. Blue is everywhere.

Mark Van Stedum.

Letters

At our house your paper Calvinist-Contact is being read weekly with much interest and appreciaton.

. . . Excellent idea, both new columns, "World of Young Writers" and "Movies".

Mrs. S.H.

Canadian Drilling Unit Enroute to Israel

by Keith Knight.

A $3.5 million mobile offshore drilling unit, built to explore for oil and gas in Lake Erie near Dunnville, Ont., was disassembled, and left Sunday morning for Three Rivers, Que., enroute to Tel-Aviv, Israel.

The twenty-storey rig, owned by Kenting Offshore Division of Petrolia Oilwell Drilling Co., started drilling operations in late June near Port Maitland, four miles south of Dunnville, but encountered extreme difficulty in locating a firm bottom at five initial drilling sites.

At one location, seven miles offshore, the 220-foot long sponsoons plunged trough 83 feet of water and sank a further 103 feet through mud without hitting a solid bottom.

An attempt to bring the legs up forced Kenting engineers to cut one leg in sections.

Similar problems were encountered at all sites.

"We seem to have the wrong type of drilling unit here," Kenting Offshore Division Manager E. J. (Ed) Kwadas said.

All supplies and parts have been shipped to Three Rivers by the laker "Portadoc".

The rig, christened Kenting No. 1 will remain in Three Rivers until mid-November during which time it will be prepared for the 14,000 mile tow across the Atlantic Ocean to the Gulf of Suez, via Cape of Good Hope, South Africa.

The trip is expected to take 125 days.

The 8,500 horsepower tug "Pacific" pulling the Kenting venture, will make its way through the Atlantic storms and has sufficient power to "go all the way without stopping", according to Mr. Kwadas.

Even though the 500-ton structure will be operating in the Gulf, drilling headquarters will be in Tel-Aviv, Israel.

Of the 38-man crew aboard Kenting No. 1 during operation, 21 will be Canadian and the rest international.

The Canadian crew will fly to Tel-Aviv in March, approximately one week before the two-storey steel structure arrives.

The unit is supplied with sufficient fuel, water and storage space for 30 days of drilling and can lodge the entire 38-man crew.

The 14,000 mile trek is insured against loss by Lloyd's of London and the firm has also taken out a War Risk Insurance, "should something go wrong there."

Kenting Offshore plans to bring a floating drilling vessel "Goldrill IV" from southern U.S.A. to Port Maitland before ice sets in and will start drilling in 1970. Goldrill IV will be moored with nine anchors — two 10,000 pounds and seven 5,000 pound — and will be modified to work in very poor soils.

The floating rig will be 205 feet long and 44 feet wide and will be equipped with subsea blowout control devices.

Construction of Kenting No. 1 began January 22, 1969 at Davie Shipbuilding Ltd., in Lauzon, Que. and was taken in sections through the Welland Canal to Port Maitland in mid-May for final assembly. It is designed to work in 150 feet of water and is capable of drilling to a depth of 10,000 feet.

Engineers were required to work around the clock to have the rig ready for the June christening. They came from Quebec, Alberta, Ontario, Pennsylvania and southern United States.

AUTUMN FUN

My brother and I went into the garden to make jack-o-lanterns. My brother was first. When he was making his, I took the basketball outside and shot the ball but I missed the basket. My brother said that he was done with his jack-o-lantern so I ran to the garden and made mine. I was in a hurry! My brother shot the ball but he missed it too. I ran to my brother and we told my other brother that we made jack-o-lanterns.

Larry Dick.

WEDDING

When my brother got married I had to walk down the aisle with a girl. My brother got to open the gate. My brothers said I got married but they were just joking.

Then, after we got finished eating, I got a stomach ache. Well, it was fun anyway.

Douglas Boomsma.

OUR PRINCIPAL

Our principal is a nice guy. He is good to us. I like him. I don't know about the whole school if they like him, but I do. Sometimes he has to get mad because we get naughty.

Gregg Sturrus.

A GIFT

If God let me have one gift I'd wish for a college education, so when I grew up I'll get a good job.

If I wished for riches it wouldn't be any use because if there was a flood they'd wash away. If there was a fire they would burn up. If I died I couldn't take them with me.

Mary.

NIGHTS

Some nights are spooky.
Some nights are fun.
But I just like the spooky ones.

Lisa Timmermans.

SOME CHALK

I would like to be some chalk. When the teacher uses me I speak! Sometimes I'm writing on the board and someone has to be dumb to drop me on the floor. Then I break.

I get to be new chalk. My writing is neat. The teacher puts me on a tray so I will not spill all over. One time the tray broke and I broke my neck. Then I was dead.

Linda.

PEACE

I would like peace in the world. Anything else would not be for the whole world. It would be for me, too, in a way. I could go to Florida without being hyjacked to Cuba and I could go to Russia without being killed.

Belinda.

A WISH

I would like to have a baby brother so that my brother Larry wouldn't follow me all the time. Then when the baby would grow up my brother could play with the baby. One day I said to my brother, Larry, I'm going to play dolls, and he said, I want to play too!

I think that my brother will keep following me because I don't think we will get a baby brother. I'm almost sure!

Sharon.

MY WISH

I wish I could be a missionary. Why? Because I feel that I should do something for Jesus. Why not wish for something else? Because there isn't anything else worth wishing for. If you are a missionary, you are giving part of your life back to God.

Sandy.

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LIVING and LEARNING ❷

A Critique of the Hall-Dennis Report on Aims and Objectives of Education in the Schools of Ontario.

II — The Spirit of the Report: Child-Centred vs. Curriculum-Centred Learning.

We shall begin our critique with a brief discussion of some basic questions. With this background, we shall be better prepared to deal with the more specific and practical issues.

What did the Spectator editor have in mind when he wrote that the Hall-Dennis Report "overlooks the sterner elements of training"? In educational jargon, he was reacting against the "child-centred" approach of the Report. The Report suggests that there are two alternatives for the schools of the future: either, 1. Schools could be authoritarian and curriculum-centred in their approach to the problems of child learning; or, 2. Schools could be democratic and child-centred in their approach. The Spectator editor notices, quite correctly, that the Hall-Dennis Report strongly advocates the second alternative. Thus, the Report alleges that children have not been given the opportunity to express themselves, "to be themselves", in the traditional schools. They have been restricted because of the limitations of a tight, lock-step graded system, a rigid curriculum which did not take children's personal and peculiar interests into account, and an authoritarian approach to discipline. According to the Report, the new era in education is one in which children's individual abilties should be funneled so that each can proceed at his own pace, and it is unquestionably wrong to punish a child just because he is not learning. Educators, in the words of the Report, "should acknowledge as the touchstone of schooling for a contemporary world a child's right to learn, to play, to laugh, to dream, to love, to dissent, to reach upward, and to be himself."

I think most Christians will agree with this at least at first reading. We agree that children should be allowed to "be themselves", and it would hence be grossly unfair to them if we as teachers and parents would "lord it over them" by harshly applying rule upon rule at home and at school. This Victorian attitude to child-rearing has to be replaced, in the Christian home and school, by a new attitude of parents and teachers, motivated by self-sacrificing love for their children as the "heritage of the Lord".

However, it is misleading to look upon the two approaches outlined above and analyzed in the Hall-Dennis Report as **the only avenues**, mutually exclusive opposites, of which we must select one. According to the Report, we can approach the school programme in one of two ways: either by imposing a planned curriculum upon children in authoritarian fashion, or by giving the children the freedom to choose their learning experiences themselves, according to their own personal interests. Why did the Hall-Dennis Report come up with these "opposites"? Surely, in a well-planned school organization, some things must be dictated to children and certain others may be selected by them according to their interests? Rather than being opposites, I contend that these two influences in school organization actually should complement one another. There is need for **both** a well-planned curriculum **and** a proper regard for the place and rights of the child. It all depends on the **perspective** to what extent each of the two will influence the programme.

Now we have arrived at the crucial question: **what is the perspective,** the framework of the Hall-Dennis Report? No single chapter will give us an answer to this question, but they all contribute to pointing to the **child** as the focal centre around which all activities of the school ought to be organized. In other words, the "search for truth" which would guide the work of the Ontario Department of Education in establishing curricula and recommending teaching methods and school organization, is interpreted by the Hall-Dennis Report to be nothing more than **man's work**. If there are to be rules and limitations, norms or directives, these must originate with **man**. The perspective is thus clearly a secular, humanistic one. In consequence, the Report evades the problem of the sources and authority for human knowledge, which the Christian acknowledges to be **God-given.** "Should we continue to think of education as the acquisition of knowledge by the pupil by whatever means, or should we be concerned more with the pupil's ability to get knowledge when needed, to interpret it and collate it, and to use it? The Committee favours the second alternative." (p. 69) The emphasis is not on knowledge — because the non-Christian insists that the nature of knowledge cannot be known, so why not let the child figure out a way to define its nature? — but on the child's ability to acquire and use it.

The perspective within which the recommendation of the Hall-Dennis Report should be understood is a secular one. The question, "What is truth?" is consistently dodged. Nowhere is there an acknowledgement of the Source of Truth. This is rather denied, and the curriculum serves the child rather than the Truth. Not that we would necessarily disagree with the trend away from the authoritarian approach to the democratic — the latter is in some respects the better alternative. However, as long as the child, the school where he learns, and the society which he learns to serve are not seen in their proper perspective in relation to the God-given standards for them, then the Christian reader must be very critical. **My** point is that non-Christian perspectives get hopelessly lost in the problem of trying to "see things in their proper relation" **because they cannot.** The non-Christian spirit of the Hall-Dennis Report details this basic dilemma very well.

Norman DeJong (of Dordt Christian College), writing in **The Christian School Herald** (Jan., 1969), calls such supposed opposites "conflicts without Christ." He means that within the basic man-centred perspective, a theory of education may not go beyond man in order to define man and his activities. This creates "false dilemmas". The Hall-Dennis Report, he says, considers **complementory** facets of **educational** theory "not as two sides of a coin, but a necessary and yet **antithetical** ideals." Mr. DeJong introduces the following three "dilemmas". I shall list them, and quote the Hall-Dennis Report to illustrate.

1. **Freedom vs. obedience to law.** The Report advocates an "increased measure" of professional freedom for teachers. But what happens when "freedom to think, to dissent, and to bring about change" is extended to students? The Report has no real answer except to introduce the "opposite" of freedom: law. Both concepts are carefully weighed in the following statement: "A good curriculum must meet the needs and expressed **desires** of pupils." "It fosters respect for law". (pp. 17, 21, 33, 75)

2.. **The Individual vs. the Community.** There is an interesting balance between the following statements: "Each human being is deserving . . . of the right to develop toward the fulfillment of his unique potential." "In a democratic society, it is not the task of education to stress the thousand influences and labels dividing man from man, but to establish the necessary bonds and common ground between them." (p. 21) We ask, what does the Committee want? To stress **individual** differences between children and teach them accordingly, or to sacrifice individuality in favour of the "**collective** good"? Communistic countries tend to do the latter — how about western democracy?

3. **Conflict vs. Optimism.** The Report uses the following statements to illustrate this "dilemma": "As society becomes more pluralistic and more diverse, the possibility of conflict is heightened." "There is no educational advantage in pain, failure, threats of punishments, or appeals of fear . . . Spartan austerity and toughening-up tactics are simply relics of a barbaric age." (pp. 33, 57) What, really, is the solution to this dilemma? Taken to its extremes, it resolves only when schools are removed altogether from modern society, because the conflicts of society should not enter the schools!

We are called in the Hall-Dennis Report to submit to the battle cries of democracy. "Of the people, by the people, and for the people!" In opposition, Christian teachers, parents and Christian School supporters are called to total subservience to Christ, the Truth. The Report calls education the "never-ending search for truth." We can understand why this is a never-ending search for a people who deny Christ to be the Truth. Their search will be in vain, and lead from one false hope to the next. Christ has said, "When the Spirit of truth has come, he will guide you into all truth." Are we going to heed this guidance?

Ray Klapwyk.

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— Selected.

THE WORLD AROUND US

NIXON AND VIETNAM

(Part II)

For all the massive military aid that the United States gives to the Vietnamese army, there is still a nagging doubt about one point in many people's minds. For those doubters the question is: how is the training, tactical knowledge, leadership and morale of the Vietnamese army? Is this increasing in equal proportion to the military hardware? The answer seems to be in the negative.

The problem is two fold: corruption in virtually every level of government and the army, and very poor provisions for the combat soldier. Somehow, Nixon and the U.S. military command will have to find a way of overcoming these two problems if they ever hope to make an effective fighting force out of the South Vietnamese army. President Nguyen Van Thieu does not seem to be the man to give the U.S. much help in either department. He has, no doubt consolidated his position since taking office in November 1967, but he has accomplished this at the expense of Vice President Nguyen Cao Ky, rather than in gaining in popularity with the people through actions that help them in their predicament. Thieu has made himself strong by removing those who might pose a challenge to his authority. Truong Dinh Dzu, the man who came second in the November 1967 elections is now confined in the Conson prison. This was done because Truong advocated that negotiations with the Viet Cong be held — something which has also been urged by Secretary of State William Rodgers. The third place finisher, the widely respected Tran Van Huong, was appointed Premier, but only because the United States urged strongly for this. But Tran was not given any powers with his office and has since been dismissed.

It is beginning to look very much as if the United States is getting tied down to a similar situation as when Diem was boss in Vietnam. Thieu has an officer in every important post in the country. Tran Van Huong was replaced by General Tran Thien Khiem, the Minister of Interior and a central figure in military inquiries for ten years. Every province and every district is run by an officer, and it appears that even in the recent village elections the commanders of militia units and security officials dominated. Meanwhile, the Senate and the House, both of which are dominated by right-wing elements have proved to be totally ineffective.

Within the upper echalon of the armed forces things are not any better. Reputedly, the price for being chosen as the chief of a rich province is about 10 million piasters ($50,000) on the free-market range of exchange. The method of paying off such a sum without raising undue suspicion is for the wife of the nominee to lose this amount to the wife of the collector at poker or mahjong — games which Vietnamese ladies of pleasure are almost fanatic about and where very large sums of money tend to change hands.

Recently the commander of the second division was accused of renting out his truck to bring the local cinnamon crop to market — and to pocket the proceeds himself. Before the investigation could get off the ground, the general was promoted and the officer who had made the charge was told to recheck his report carefully. Naturally, nothing has been heard of the case since.

During the summer of 1968 the United States put very strong pressure on the Saigon government to have two corrupt and inept Vietnamese corps commanders removed from their command. Lt. Gen. Prince Vinh Loc, a nephew of the deposed emperor Vao Dai, and Lt. Gen. Dang Van Quang were eventually removed from their posts. But the two are now back in positions of power; the first as the director of training for the army and the latter as personal assistant and confidante of the President.

There are many more examples. The commander of the 25th division was finally removed, again because of U.S. pressure since he was totally incompetent. But then he was promptly appointed deputy commander of the Third Corps — which holds the important provinces that encircle Saigon to the North. This past August, two generals were removed, after one year of effort by their corps commander, from the Third Corps. The one was made commandant of the infantry officers' candidate school at Thuduc in the Aisgon suburbs and the other of the non-commissioned officers' academy at the seaside city of Nhatrang.

All in all it appears that there are about 40 generals, admirals and air marchals who form an exclusive club, to whom new members are very seldom admitted, and who protect their membership through thick and thin. As one American put it, "The command of the Armed Forces of the Republic of Vietnam is in the hands of a bunch of tired old cronies."

On the lower level, the popular forces who are to defend the villages often make deals with the Viet Cong whereby the latter are allowed to sneak into the village and collect taxes or spread propaganda. The regular forces, better equipped and better trained are usually housed in the larger towns, ready to move out when a village sends a message that it is being attacked. But the popular forces know that they are often overrun before help can reach them, so they make a deal with the Viet Cong instead. The village defenders know all too well that the regulars are not always willing to come out during the night since they often are ambushed or blown up on a mined road. So each tries to work the best deal for himself. A U.S. official said, "We know its going on, but what can we do about it? No one admits these accommodations, and it is almost impossible to prove."

There are some good regular troops, but even they get discouraged. The pay is very low indeed, about $20 a month for a single man, $5 more if he is married, and $5 for each child. But $20 for a single man is barely enough to buy him cigarettes, some toilet articles, an occasional meal in a restaurant and a few bottles of beer. For the married man the pay is totally inadequate. In most cases the wives have to work — often heavy manual labour and others find work as bar girls or prostitutes. If a soldier is crippled, his pension is $5 a month, which means he has to become a beggar. If he is killed, his family gets one year's pay, but in order to get this money often a bribe has to be given to some official.

Some of the soldiers are willing to fight on to keep the Viet Cong out, others only want peace. Most of the peasants, on whom the hardest burden of the 20 year war has fallen, want only peace.

How President Nixon expects to make a strong country out of Vietnam with a powerful army is beyond many people's imagination. Either Nixon is hopelessly idealistic, or he is aware of the facts and knows that it will take many years before the bulk of the American troops can come home. If, in fact, the latter is true, then he is likely to run into much more difficulties at home. More marches are scheduled and more and more people are becoming disillusioned with the war. The pressure on the president will therefore increase. If Nixon insists on maintaining his paternalistic attitude, things could become very difficult for him indeed.

J. J. Bout

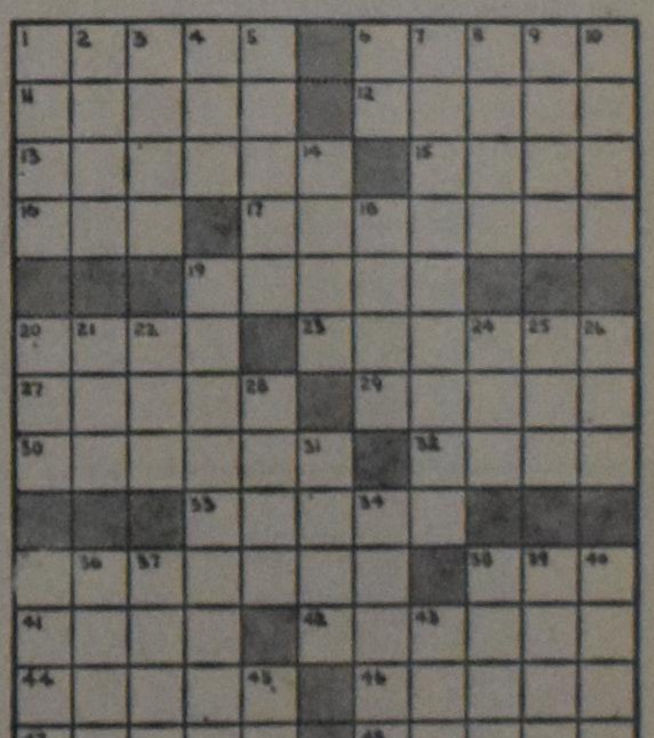
The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
December 4	November 28	November 26 noon
December 11	December 5	December 3 noon
December 18	Christmas Issue	December 10
December 26/31	New Year's Issue	December 17

CROSSWORD PUZZLE

ACROSS
1. Capital of Oregon
6. —— mignon
11. Market
12. Beetle
13. Gift
15. Tie
16. Beast of burden
17. Forces
19. Human trunk
20. Father
23. Young bird of prey
27. Afflictions
29. Moslem scholars
30. Proportions
32. City of Romania
33. U.S.M.A. cap
35. Advance
38. Man's name
41. Capital of Latvia
42. Heroic
44. Baking chambers
46. Goddess of peace
47. Web-footed birds
48. Marsh plant

DOWN
1. Teasdale, for one
2. Matures
3. Barnyard sounds
4. Epoch
5. —— Polo
6. Military branch (abbr.)
7. Entanglement
8. Secular
9. Sea eagle
10. Tykes
14. French painter
18. Son of Isaac
19. Lucky charms
20. Through
21. At all (Scot.)
22. Abyss
24. Meadow
25. City of Germany
26. Japanese food fish
28. District of London
31. Surfeit
34. Military caps
35. Forage
36. Split
37. S-shaped molding
38. Frosted
39. Sounded bell
40. Opposite of aweather
43. Anger
45. Direction (abbr.)



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Onze dank gaat uit, mede namens onze kinderen, naar zovelen, die ons 45-jarig huwelijksfeest tot een onvergetelijke dag gemaakt hebben met kaarten en bloemen en hen die persoonlijk kwamen feliciteren.

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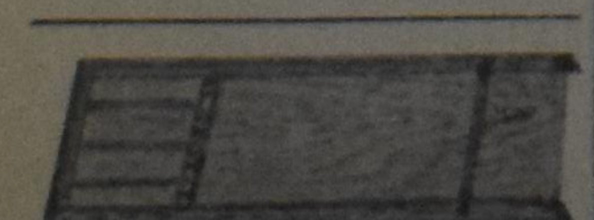

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STOFFEL DE VRIES.

May the Lord comfort them in their sorrow.

Athens, Ont.

November 12, 1969.

Zaterdag 15 november 1969 nam de Here tot Zich mijn geliefde vrouw en onze lieve moeder en grootmoeder

ALIDA MARIA VELDHUIS—ROHAAN,

in de ouderdom van bijna 70 jaar.

Haar getuigenis dat haar enige hoop was in de Here Jezus, is ons tot troost.

B. H. Veldhuis.
Hilversum, Holland:
Klaas en Iete.
South Holland, U.S.A.:
Marie en Fre.
Hilversum, Holland:
K. Metz.
Jarvis:
Jan en Gerrie.
Brantford:
Geertje en Lo.
Hagersville:
Diny en Leen.
Brantford:
Gerrie en Bert.
Hagersville:
Alie en Jerry.
En kleinkinderen.

Hagersville, Ont.
R.R. 3.

Na een ziekte van enige weken heeft God uit onze vriendenkring weggenomen

ALIDA MARIA ROHAAN,

geliefde echtgenote van B. H. Veldhuis, in de ouderdom van bijna 70 jaar.

"Want Mijne gedachten zijn niet ulieder gedachten, en uwe wegen zijn niet Mijn wegen spreekt de Heere."
Jes. 55:8

Sterke de Heere haar man en kinderen in dit verlies.

Mr. en Mrs. B. Altena.
Mr. en Mrs. W. Blijleven.
Mr. en Mrs. P. de Leeuw.
Mr. en Mrs. K. Fluit.
Mr. en Mrs. J. Kuiper.
Mr. en Mrs. H. Middel (Port Colborne).
Mr. en Mrs. S. Reitsma.
Mr. G. Wynia.

York (Ont.), 15 Nov. 1969.

De Vrouwenvereniging "Rondom het Woord" van de York Chr. Ref. Church betuigt haar diep leedwezen aan Mr. B. H. Veldhuis en kinderen met het overlijden van hun vrouw en moeder

Mrs. B. VELDHUIS

Haar actief geloofsvertrouwen moge ons tot een blijvend voorbeeld zijn.

Trooste en sterke de Heere de familie Veldhuis.

Jacobus 2:18.

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Mrs. M. Elgersma, pres.
Mrs. R. Hogeterp, secr.

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PATRICIA YOUNG SAYS . . .

I don't know who first began wringing their hands about The Generation Gap, but when you stop to think about it, it's a lot of nonsense. Of course there's a Generation Gap! Children and adults are divided by way of years, interests, intellect, spheres of authority and degrees of responsibility. Having the kids sit down to Bridge with us on Saturday night or putting Mom into a mini-skirt isn't going to bridge this gap no matter how hard we might try.

To be sure our young people have taken up the phrase — as a weapon to get their own way! In the process, adults have been made to feel that they alone are responsible for any lack of communications. In fact, in trying to correct a phoney wrong, all too many parents have gone to the extreme of giving children an "equal" vote in family affairs, in politics or the running of our institutions.

The fallacy of all this gobbledegook becomes obvious when we examine the nature of childhood. Of course its a battle of wills. Didn't we all try to skip school, sneak a cigarette behind the garage or otherwise defy our parents? We won a few and lost a few — but we didn't squeal about a Generation Gap. When we ran away from home in a huff it was to hide in the barn for a few hours or make our way over to aunt Martha who was always good for sympathy and apple pie. Today, the taxpayer is made to support various Hippie haunts while a team of psychiatrists toddle over to Mum and Dad to straighten them out.

In short, in making something of a holy cow out of youth, all too many adults have relinquished their legitimate rights of age, authority and responsibility. How ridiculous can we get? Personally, I think the time is long overdue for parents to establish once and for all that they do not owe their children a living — only a loving; that they are not the hub of society — only the spokes. Once we do this the Generation Gap will settle down as the tug-of-war it has always been — a natural process of trying to buck authority until such time as maturity and parenthood puts youngsters at the other end of the rope!

Groot dubbel stenen huis in Jarvis, Ont.

4 grote kamers beneden met een badkamer, 4 kamers boven met badkamer. Het kan verhuurd worden. Nieuwe plumbing door het gehele huis. Garage. Mooie grote tuin. $26,000 vraagprijs, $7,500 down.

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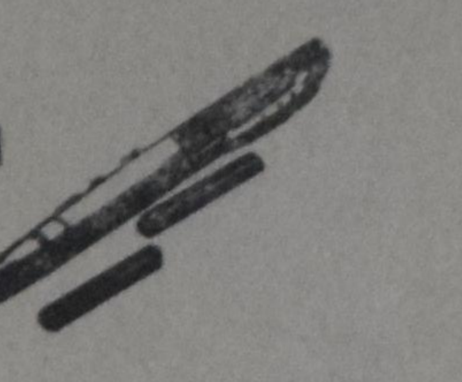

25 JAAR VRIJHEID

Geachte Redacteur,

Het was zeer verblijdend voor ons om, in het nummer van C.C. van 6 november, van de Heer Tamming Sr. van Strathroy, Ont. te lezen, hoe deze denkt aangaande het feit dat het in deze maanden 25 jaar geleden is dat ons "oude" Holland door de zegenbrengende troepen, en ook vooral Canadese mannen, werd bevrijd. Ik ben het met Mr. Tamming in de eerste plaats eens, dat naast God deze dappere mannen "ons" de vrijheid brachten.

Het is mooi dat een committee in Canada zich gevormd heeft om in mei het Canadese volk een blijk van dankbaarheid te overhandigen. Ook hoop ik dat het Canadese volk deze geste op prijs zal stellen, en hier een "dank" van ons als New-Canadians wil waarderen.

In het tweede deel van zijn artikel schrijft de Heer Tamming er over dat het hem is opgevallen dat hij de herdenking der gevallenen, zoals dit jaarlijks op 11 november plechtig herdacht wordt, meestal zo weinig Hollanders aanwezig zijn. De Hollanders schitterden steeds door afwezigheid. Mijn man en ik zijn al voor verscheiden jaren de "remembrance day" wezen mee-herdenken. Het kan op 11 november al aardig koud zijn voor zo'n buitendeur dienst, maar we pakken ons maar warm in, immers de mannen van de parade, en de daar aanwezige officiële deelnemers, hoofden van dienst, including the mayor van onze stad staan daar toch ook maar in de kou, by de cenotaph. In de parade komen aanmarcheren groepen als oudstrijders, en ook Air of Sea Cadets, muziekgroep van Scottish pipers, enz. Aan bijstanders wordt een programma van de korte dienst bij de cenotaph uitgereikt, zodat een ieder deze dienst kan mee beleven. Kransen worden gelegd, de muziek laat ons bekende songs horen, en vaak kunnen we meezingen. Wij moeten als Hollanders deze dag mee beleven. Wij, vooral wij ouderen, weten nog heel goed de jaren 1940—1944, en als we al een 18 à 20 jaar hier als emigranten mogen wonen, en wij als ouderen zo tussen 60 en 70 jaren, zal "remembrance day" meer tot ons spreken dan tot het jongere geslacht.

Laten wij hopen dat het gevoel van saamhorigheid meer en meer door "onze" mensen voortaan beter zal worden begrepen, en aangevoeld. In onze kranten kan het toch ook elk jaar gelezen worden dat het weer 11 november zal zijn.

Met dank voor plaatsing,

Mrs. W. Veenhof,
St. Catharines, Ont.

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GEEN KANS MEER

op genezing, meent U? Dan vergist U zich. Wij leveren mengsels geneeskruiden voor alle chron. ziekten, waarmee wij reeds 43 jaren ongelooflijk mooie resultaten oogstten. Talloos velen, die nergens baat vonden en opgegeven waren, danken hun genezing aan ooze Flora kruiden. Gegar. giftvrij! Grijpt deze kans! Meldt Uw ziekte en klachten aan ons.

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NIAGARA CHRISTIAN HOCKEY LEAGUE

November 14, 1969

	GP	W	T	L	P
Woodstock Kings	4	3	0	1	6
Hamilton Flyers	3	3	0	0	6
Jarvis Imperials	3	2	0	1	4
Brantford Barons	3	1	0	2	2
Hamilton Blues	4	1	0	3	2
Burlington Rebels	4	0	0	4	0

TOP 5 SCORERS

	G	A	P
Ray Hettinga, Woodstock	6	3	9
Cor Visser, Hamilton Blues	2	7	9
John Ludwig, Hamilton Flyers	7	1	8
John Polstra, Hamilton Flyers	2	3	5
Leo Van Eyk, Jarvis	4	1	5
Adrian Bick, Hamilton Blues	4	1	5

HI NEIGHBOURS!

Education by participation

According to Frederick W. Minkler, a former director of education of N. Yorke, Toronto, "there is a subtle change in the attitude to education. We no longer feel a person is automatically educated when he is graduated from college," he states, "but it is a process of development of mind and spirit." He feels the purpose of education is to develop in students the insight, capacity and desire to use modern technology for the betterment of mankind. If this purpose is the goal of every phase of education, we shall see the results of it in years to come, not in making wars but in a peaceful, happy society.

The Ontario government has done something which proves that they go along with Mr. Minkler's views. They have financed the erection of the Ontario Science Centre in Toronto. The Centre was conceived as a lively and informative public institution offering new adventures in learning for the enlightenment and enrichment of people of all ages and backgrounds.

The very keynote of the Science Centre is: education by participation.

If the average citizen knew more about science and modern technology he would be more able to adapt to, and reap the maximum benefits from, this accelerating technological development. The broad aim of the Centre is to bridge the gap between the scientist and the non-scientist. It has something for all age groups.

But it offers something of more enduring value than an educational medium in the formal sense. It enables teachers and students alike to expand their scientific curricula, to see science in action as they have not seen it before. It offers these things in a way so refreshing and unique that the students are unaware of any learning process — they enjoy themselves too much.

When children come to visit they do not just passively view; they personality set science in motion and then watch it work. They activate and manipulate the "teaching machines" and see principles of magnetism, mathematics, gravity, sound, etc. demonstrated in fascinating ways. They produce electronic notes with a special machine, then do much the same with an electric organ. They observe theory being dynamically converted into absolute fact. For example: Remember the Pythagorean theorem — about the square on the hypotenuse etc. The students see it proved, by the clever use of coloured water and hollow, three dimensional triangles.

The Science Centre was officialily opened recently and since that time busloads from schools, both primary and secondary, have tested the displays' effectiveness and durability. The sturdy equipment is ready for all comers such as the "gum tree", a gem of strategic planning which lights up with the parking of each "wad" and so discourages gumming up the works elsewhere.

The children are briefed in the Reception Building by Walter Byk, an education officer with the centre. He explains the purpose of the centre is to help the public understand the work of the scientist.

One of the first young visitors there with a practical mind asked Mr. Byk: "How much did it cost?" The answer was "The buildings themselves cost 22 million dollars, which is a very good investment considering they should last for 200 years." Then he explains what they could expect to see and how to get the best out of their tour. "Ask yourself what it is, why it works, and when it is important to you and your family . . ." He explains that this is an educational supermarket; just as you don't buy everything you see in a store, you don't have to look at every exhibit, but only what interests you. There is something for everybody.

As many as 56 busloads a day are expected to tour the Centre when the educational program is fully operational. The program will be part of their science courses and social studies.

One could go at great lengths about its superb, diversified displays, including a full-scale reproduction of the first Apollo Command Module to orbit the moon, a revolving 10-foot diameter globe that dramatizes the contours of the earth's continents and the ocean floor, and sophisticated scientific instruments involving infra-red, ultra-violet, X-rays and other techniques. As Walter Byk said: there is something for everybody.

The Ontario Science Centre was officially opened to the public on September 28, 1969. If you visit it as an adult you will find you are as enthusiastically pressing buttons and twirling dials as the children who are with you. It will be a rare experience.

One group of students who will surely visit The Ontario Science Centre on Don Mills Rd., S. of Eglinton Ave., Toronto, are the students who attended the Royal Canadian Institute's summer science program in Ottawa, Ontario. This six-week summer science program is held for students of grades 11 and 12 from across Canada. From more than 250 applications only 35 could be enrolled. They are the cream of the 2 grades. More than 20 professors and lecturers take part in the program and among them is Dr. David Baird, Director of Ottawa's National Museum of Science and Technology. The students who attend are not the usual type of whiz kids who "know-it-all". They are brighter than average, students who desperately want to learn more than they receive in the highschool's science programs.

The R.C.I. program was started in 1963 to help solve the problems of superior students. Here they play with mathematical concepts that baffle their parents, build rockets in their basements and isolate bacteria by spectro analysis. They do not only learn facts but they learn about methods and the way scientists think.

In 1967 Dr. Derek Sida, the program director that year organized a comprehensive course that ranged from the earth's sciences through physics, chemistry and biology to the behavioral sciences — all underlaid by a continuing study of maths and computer science. He deliberately made it free and easy for the students so they could make their own discoveries and pursue their own interests.

The students are particularly interested in the sophisticated equipment Dr. Sida managed to make available to them. Besides extensive lab equipment, there was an eight-inch reflecting telescope, which is in use every clear night, and a complete set of meteorological instruments. For one part of the program students had access to a big General Electric computer in Toronto.

The students come from every province in Canada and each returns home after their 6-week stay with stimulated interest in a particular field which opens up a wider range of possibilities for them to pursue.

There are more of these summer programs needed in Canada, so more students could take advantage of them. The cost is partially covered by the United Funds Management Ltd., a nation-wide investment firm but the students must still pay as much as they can of their $650.00 fee. This is not always possible and ways and means are sought to bring these exceptional students some outside financial help. In 1968 Lakefield College near Peterborough was headquarters for the program, helped financially by private industry, and universities to bring in the scientific equipment, lecturers and instructors. It was an exciting experience for each of them.

This is an exciting age to live in and for a student with a curious mind there are possibilities. The Ontario Science Centre is one place where such curiosity is stimulated. Science should be and can be completely used to benefit mankind all over the world. We need gifted Christians also in that field.

Yours truly,

YOUR NEIGHBOUR.

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE SEPTEMBER PROBLEMS

No. 364 (Latzel)

One of our solvers called this problem "simple but pleasing". I think he was right. The whole idea is how to bring about close co-operation between Queen and Knight. The only solution is: 1. Q-KN5!, P-N3; 2. Q-K3, P-N4; 3. N-B2 mate. Variations: 1. —, K-K8 or K7; 2. Q-K3ch, K-Q8; 3. N-B2 mate; if 2. —, K-B8; 3. Q-B2 mate.

No. 365 (Speckmann)

This German two-mover turned out to be quite easy. 1. K-N6, thr. 2. R-Q6 mate. Black's defence is not sufficient: 1. —, N-Q5; makes 2. P-K4 mate possible. On the other hand, after 1. —, R-Q5, 2. Q-B5 mate follows.

No. 366 (Palitzch)

This three-mover is the most interesting one of the series. Notwithstanding the white threat 1. P-N7 mate is impossible because of the presence of the black Queen, White finds a way to reach his goal. 1. Q-B1, thr. 2. Q-R6 mate. 1. —, QxP ch; 2. BxQ mate. 1. —, QxQ; 2. P-N7 mate. 1. —, B-K7; 2. Q-R1 ch, QxQ; 3. P-N7 mate. 1. —, R-K7; 2. QxQ, thr. 3. Q-B5 mate or 3. P-N7 mate.

No. 367 (Layer)

The regular solution of this problem should be: 1. BxP, thr. 2. B-Q5 mate. This, and the alternate solution, however, was found by only one of our solvers: 1. R-N4 ch, QxR; 2. Q-K3 mate. Mr. Layer did not want this speck on his work and added a Black Pawn at Q7 and brought the White King from R8 to Q1. The cook is impossible now because 1. R-N4? would result in 1. —, QxR ch.

No. XV (Prokop)

1. P-N6, N-K6; 2. K-R6 and the Pawn promotes. 1. —, N-B5; 2. K-B8 and the same happens. However, after 1. K-R6?, N-B5 would draw, just as 1. K-B8?, N-K6. This is a matter of precision.

No. XVI (anonymous)

1. —, RxP ch, thr. 2. B-N3 ch. This was a very simple ending.

DUTCH:

364. 1. Dg5, g6; 2. De3, g5; 3. Nf2 mat.

365. 1. Kb6, dr. 2. Td6 mat.

366. 1. Df1, dr. 2. Da6 mat.

367. 1. Lc4:, dr. 2. Ld5 mat. Nevenopl.: 1. Tg4 sch. en 2. De3 mat. De nevenoplossing verdwijnt met een zwarte pion erbij op d2 en de witte K op d1 in plaats van a8.

XV. 1. b6, Pe3; 2. Ka6, Na 1. —, Pf4; 2. Kc8 volgt.
1. Ka6 is fout om 1. —, Pf4 en 1. Kc8 ook, om 1. —, Pe3, met remise in beide gevallen.

XVI. 1. —, Td5: sch, en 2. Lg6 sch, gevolgd door mat.

THE SEPTEMBER LADDER

Names	Problems & Points 364	365	366	367	XV	XVI	Sub-Total	Previous Total	TOTAL
	3	2	3	3	5	2	11		
B. Kobes, London, Ont.	3	2	3	3			11	88	99 Winner!
F. Reinink, Walton, Ont.	3	2	3	1			9	80	89
A. Renema (I), Duncan, B.C.	3	2	3	1			9	78	87
K. Wiersma, Duncan, B.C.	3	2	3	0			8	77	85
A. Bruinsma, Chatham, Ont.	0	2	3	2			7	70	77
S. J. Prinsenberg, Vancouver, B.	3	2	3	1			9	62	71
J. Heikamp (III), Sarnia, Ont.	0	2	3	1			6	51	57
F. Braaksma, Copetown, Ont.	3	0	3	1			7	47	54
T. Palmer (III), Wayne, N.J.	3	0	2	1			6	7	13
A. Guillaume (VII), Edmonton, Alta.	3	2	3	2			10	(99)	10
G. VandenBerg (I), Burnaby, B.C.	3	2	3	1			9	(94)	9

REMARKS

Congratulations to the winner of this month, B.Kobes, who in the record time of seven months reached the top. The publisher will contact you one of these days.

F. Reinink missed the goal by one point. Next time better we hope. There is quite a strong wrestling around the summit. But this makes our contest exciting, doesn't it?

The results are 91 points our of 121 or in other words 30 points short. The October ladder will be published together with the one of November in January. In December only the solutions of the October problems will be given. The solvers themselves at least can almost figure out how they scored. You will find out later what the exact figures will be.

GOEDE BOEKEN

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE, SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of English Bonus Books are at this moment all in stock:

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

HE CARES!

In pain and despair
He tells me:
"I care
and know what is best!
It's only a test
I just want to see
if you'll trust in Me!
My child, just forget
all your doubt and fret,
if you'd only dare . . .
I will be right there!
I will carry you . . .
until you are through!
I want you to feel
that:
My Presence is real!"

O, what peace and bliss
when He tells me this!

Wilma Jonkheer

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